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Number 16

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BACKSTAGE

DURING the last month or so we've spent a great deal of time planning how *ECnews* would cover General Convention. In our next issue I want to take you behind the scenes and tell you about some of the difficulties which will have to be overcome in reporting a convention meeting some 4,500 miles from our publication office.

But—to get straight with the calendar and this August 7 issue, I want to call your attention to the lead news story (see page 5) dealing with the summer activity of All Saints Church here in Richmond. This parish of some 500 communicants, for the second year, has sponsored a program that other churches throughout the nation might well copy. The other night, nearly 600 people filled to capacity a non-air-conditioned school auditorium here to hear my good friend Dean Pike of the Cathedral of St. John the Divine deliver the final lecture in this summer's series. It's worth bearing in mind that during that night, according to official weather bureau records, there were few places in the U. S. A. hotter than Richmond, Va. This speaks well for Jim Pike; people know that he never says anything unless it is worth saying.

One of my jobs is to try to keep in touch with our readers and in many ways to try to discover the kind of features we should publish in order to enable this magazine to render a maximum service. For some time, as I've talked to subscribers and read their letters, it's been obvious that people want some real help in studying the Bible. It was equally as

Beginning in Our Next Issue THE FEATURE READERS HAVE ASKED FOR

obvious that *ECnews* could help people by running a regular feature which would be an integrated course of Bible study. There seemed to be one man ideally suited to accept this assignment—the Rev. Robert C. Dentan. You will recall that it was Dr. Dentan to whom the church turned to author *Holy Scriptures*, the first volume in the Church's Teaching Series. The feature—*Searching the Scriptures*—will begin in our next issue.

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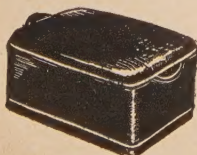
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the ACU, as you suggest in your heading, when he writes, "After all, the Roman Catholic Church raises funds by bingo and the like—why not the American Church Union?" Some people might think that the fact that the Roman Catholic Church does it is sufficient reason for not doing it, and it is at least illogical to argue that Rome's methods justify ours—unless, of course, Mr. Carey wishes to suggest that Rome's ethics in such matters are impeccable.

It would be asking a good deal, I admit, to expect you to comment on Mr. Mainwaring's letter, dealing, as it does, with a subject that has generated more heat than light for some time now. I hope your readers will be guided by someone, however, to look up Dr. Shepherd's remarks on the Confirmation Rubric in his Oxford American Prayer Book Commentary. I suppose Mr. Mainwaring has done so, and I suppose he has his reasons for disagreeing with Dr. Shepherd.

The Rev. S. J. Hedelund's letter is very confusing, and deserves comment, in spite of the fact that *ECnews*' official (presumably) view was set forth in a previous issue. Mr. Hedelund no doubt has his reasons for rejecting the findings of modern biblical scholarship; your lay readers, however, may not know what these conclusions are, and should be informed so that they may at least know what is involved. I will not try to untangle the strange jumble of Jameses Mr. Hedelund has made (he seems to assume only two, whereas there were clearly three, and most likely four, since the author of the Epistle of James is by no means proved to have been any of the others). It should be pointed out, however, that the theory of the Lord's brothers being his cousins (or, as some would have it, half-brothers) is not ancient, but stems from some wrong-headed arguments of St. Jerome and St. Epiphanius (Mr. Hedelund holds the position of Jerome, which is the latest of all). The whole business is set out in J. B. Lightfoot's *Commentary on Galatians*, in case Mr. Hedelund wishes to look it up. (He will recognize, of course, that Dr. Lightfoot's own arguments collapse if the non-historical nature of the Fourth Gospel is understood.)

I assume that your editorials do, if the letters do not, express the opinion of *ECnews*, and hence I must beg leave to take you severely to task for part of your editorial, "What's in a name?"

You say that, "Strictly speaking, a Protestant is a man who protests that he is saved by faith alone and not by works." If this be so, I am happy to bear the name of Protestant in the strict sense. The rest of your remarks in this paragraph take a rather odd turn. Doubtless as Luther is, and was, a Protestant in this strict sense, but it does not follow that Lutherans were the only Protestants, any more than it follows that St. Paul was a Lutheran because he believed in justification by faith alone, and not by works. I dare say it is true that "many Anglicans do not accept Luther's formulation of the doctrine of justification by faith." Most of them do not even know what it is, for that matter. I very much doubt, however, that those who accept it, do not regard it as an essential dogma of the Christian religion.

(THE REV.) EUGENE V. N. GOETCHIUS
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CHURCH LINENS

by J. V. LANGMEAD CASSERLEY

My Conscientious Objection to Conscientious Objection

IT IS quite impossible to write a regular column like this without sometimes dealing with very controversial subjects and receiving hosts of letters from people who violently disagree. In a way, that is all to the good. It is the function of *Christian Interpretation* to start people thinking and discussing.

I was somewhat surprised, however, with the quite unusual response to some rather critical remarks about Pacifism which I wrote here some weeks ago. In the 1930's I should have expected a reaction of this kind, but I had imagined that since the war the extent and violence of Pacifist opinion in the Church had greatly declined. Evidently I was mistaken.

A Personal Reminiscence

In the mid-thirties, when the possibility of war with Nazi Germany was already looming grimly on the horizon, I was myself greatly drawn to the Pacifist philosophy. I even spoke on the subject at several public meetings.

At that time the floodtide of Pacifism in England was at its height. The Oxford Union has passed its famous resolution that "This house declines to fight for King and Country," and the widely successful Peace Ballot had already made it clear that thousands of Englishmen who professed a belief in Peace, based on the rule of law and the League of Nations, were at the same time quite unwilling to fight for either peace or the League of Nations.

There are few episodes in my past life on which I look back with so great a sense of guilt. I (and thousands of others who agreed with me) was in part at least responsible for the outbreak of the Second World War.

Few things encouraged Hitler and his advisors more than their conviction that Britain was Pacifist and, in their view, degenerate, and would not fight whatever happened.

And all the time people like me were busy nourishing and encouraging this tragic error of judgment and the fatal self-confidence that it produced in the German mind. I can even remember listening on the radio to pacifist propaganda broadcast in English on German shortwave stations. Hitler highly approved of pacifism, provided it was kept out of Germany. The more pacifism there was in other countries the better he liked it. In his view the Pacifists were playing his game, as indeed, without meaning to, they were.

My own personal flirtation with Pacifism came to an end when in the early hours of a uniquely horrible Saturday morning I listened on my radio to the unjust and humiliating terms of the ill-fated Munich agreement.

I am not ashamed to say that the tears streamed

down my cheeks in a most uncharacteristic way, and I knew in my soul that I would have infinitely have preferred war, whatever war might have meant and whatever might have been its issue.

A year later I was particularly disgusted when the Pacifist weekly magazine, on the very eve of Hitler's invasion of Poland, took a frankly pro-German line, argued that Danzig was not worth a war, and advocated that Britain should dishonour its treaty obligations to its allies.

It is experiences like these that make me say with conviction that whether he likes it or not the Pacifist in one country is inevitably the ally of the aggressor in the next.

In my view, strong pacifist movements and propagandas in the few civilized countries which are just and democratic enough to tolerate them—and I agree that a democratic country must tolerate them—encourage the ambitions of would-be aggressors and thus tend to bring about the very war which they detest.

Pacifism and Passive Resistance

Several of my correspondents lay great weight on a distinction between Pacifism and Passive Resistance. There is no doubt that passive resistance, as practiced for example by many of Ghandi's followers in India, can in certain circumstances be a very potent weapon.

But this is only so when the aggressor or the tyrant has a well-developed moral nature of his own and declared moral ideals to which he is sincerely attached. In this case he finds within himself a strong resistance to the idea of overwhelming the passive resistor with violence. Thus the very considerable success of Ghandi's strategy in India is to some extent a tribute to the moral character of the British Raj in India.

There is no reason to suppose that similar tactics would have got anywhere with the Nazis. The efficiency of modern methods of mass destruction and oppression—concentration camps, gas chambers and the like—would be quite capable of coping with complete success with the sporadic outbreaks of passive resistance.

Where we are concerned with modern horrors like Nazism and Bolshevism, passive resistance would be useless.

The Basic Fallacy

As it seems to me, the fundamental error of pacifism is the idea that what we are confronted with in the moral life—whether on the national or the personal level—is a choice between absolute good and absolute evil. War, the pacifist argues, is obviously evil, and therefore the Christian man must have nothing to do with it. Few people are going to dispute about this. War is indeed evil in itself, evil in the means by which it is carried on, and evil in its consequences.

(CONTINUED NEXT PAGE)

COMING EVENTS

(D, diocesan; P, provincial; N, national)

DATE	LOCATION	EVENT
Sun. Aug. 7	Mutual Radio WOR	(N) "Radio Chapel." Dr. F. C. Stiffer. 9:30-10 A.M.
Aug. 7-13	Washington, N. C.	(D) Choir Camp. Director: Rev. Hume Cox.
	Healdsburg, Calif.	(D) Junior Youth conference. El Rancho del Obispo.
Aug. 7-14	Chardon, Ohio	(D) GFS camp. Director: Mrs. M. Pickett. Camp Pi-Chi.
Aug. 7-19	Evergreen, Colo.	(P) School of Church Music. Dean: Rev. H. R. Heeney. Conference Center.
Aug. 7-20	Lake Coeur d'Alene, Idaho	(D) Junior high youth camp. Camp McDonald.
Aug. 7-22	Laredo, Texas	(P) Province 7 Youth Pilgrimage to Mexico.
Aug. 7-31	Sewanee, Tenn.	(N) Graduate School of Theology. University of the South.
Mon. Aug. 8-13	Pollack, La.	(D) Christian Education conference. Camp Hardtner.
Wed. Aug. 10	Hendersonville, N. C.	(D) Church Music Institute. Conductor: W. G. Robertson. Kanuga Lake.
Aug. 10-22	Celigny, Switzerland	(N) Ecumenical Institute of WCC. Chateau de Bossey.
Fri. Aug. 12-14	Lake Tahoe, Calif.	(D) Retreat for laymen. Leader: Bishop Porter. Camp Noel Porter.
Aug. 12-17	Sequoia Park, Calif.	(D) Woman's Auxiliary conference. Camp San Joaquin.
Aug. 12-23	Paris, France	(N) Y.M.C.A. centennial conference. "Young Men and the Church."
Sat. Aug. 13-20	Buckeystown, Md.	(D) GFS conference. Claggett Conference Center.
	Green Lake, Wis.	(N) Religious Drama workshop. Div. of Christian Ed., NCC.
Sun. Aug. 14-17	Westfield, N. C.	(D) Camp Cheshire. Leader: Rev. M. A. Boesser. Vade Mecum.
Aug. 14-20	Plymouth, N. H.	(D) Youth conference. Director: Rev. S. T. Carmichael. Holderness School.
Aug. 14-21	Menomonie, Wis.	(D) Jundler conference. Bundy Hall.
Aug. 14-26	Berkeley, Calif.	(N) Laboratory for clergy. Dept. of Christian Ed., NC.
Aug. 14-Sept. 3	Presque Isle, Mich.	(D) Family camp. Camp Chickagami.
Mon. Aug. 15-19	Clemson, S. C.	(P) Interdenominational Rural Church conference. Speaker: Dr. James M. Carr. Clemson College.
Aug. 15-Sept. 3	New York, N. Y.	(N) United Christian Youth Movement work camp for high school students in a rural parish.
Tues. Aug. 16-26	Avon Park, Fla.	(D) Camp St. Francis. Camp Wingmann.
Wed. Aug. 17-27	Twin Lake, Mich.	(D) Brotherhood of St. Andrew Camp for intermediate boys. Camp Houghteling.
	Julian, Calif.	(D) GFS camp. Camp Stevens.
Fri. Aug. 19-21	Seward, Nebraska	(D) Church School teachers' workshop. Concordia Teachers College.
	Santa Barbara, Calif.	(P) Regional conference of Brotherhood of St. Andrew. Westmont College.
Sat. Aug. 20-21	Stevensville, Md.	(D) Laymen's conference. Camp Wright.
Aug. 20-27	Lake Coeur d'Alene, Idaho	(D) Family life camp. Camp McDonald.

C Y C L E O F P R A Y E R

August 7	Newfoundland, Canada	Bishop Philip S. Abraham
August 8	New Guinea	Bishops Strong and Hand
August 9	New Hampshire	Bishop Charles F. Hall
August 10	New Jersey	Bishop Alfred L. Banyard
August 11	New Mexico, South West Texas	Bishops Stoney and Kinsolving
August 12	New Westminster, Canada	Bishop Godfrey P. Gower
August 13	New York	Bishops Donegan and Boynton
August 14	Ngo-Hsiang, China	Bishop Stephen Tsang
August 15	Niagara, Canada	Bishop Walter E. Bagnall
August 16	The Niger, W. Africa	Bishops Patterson and Hall
August 17	Niger Delta, W. Africa	Bishop E. T. Dimicari
August 18	North Africa	Bishop George F. B. Morris
August 19	North Carolina	Bishops Penick and Baker
August 20	North China	Bishop Timothy H. Y. Lin

Christian

INTERPRETATION OF VITAL ISSUES

by J. V. LANGMEAD CASSERLEY

But in certain circumstances the only possible alternative to war may be more evil still. In this fallen world we have again and again to choose between the greater and the lesser evil. The lesser evil may still be a very great evil, but it must nevertheless be chosen by the good man if and when the only alternative is more evil still.

What the Pacifist has to prove in order to make his case is not that war is evil—every thinking man agrees about that—but that it is always and in all circumstances more evil than any conceivable alternative. This is most manifestly not the case.

Thus the consequences of the Second World War were almost all of them bad. Nevertheless, that war, with all its terrible consequences, was infinitely preferable to the world-wide triumph of the Nazi power which the war prevented, and which so far as we can tell could not have been prevented in any other way. Evil as it was, World war was preferable to a Nazification of mankind.

It is useless to ask what positive good the Second World War brought about. Wars rarely, if ever, do any positive good. The proper question is this: What positive evil, so great as to be worse than war itself, did the Second World War enable us to escape? The answer is to my mind obvious and overwhelming. The Nazification of mankind would have been infinitely more evil than war, probably more evil than even the total destruction of the human race, for death is not so serious as some forms of shame and dishonour.

Does Nuclear Fission Make Any Difference?

Some people who would have accepted this argument in the pre-atomic age now say that it no longer holds good. In their view atomic war, although not necessarily pre-atomic war, must necessarily be the greatest of all evils. It is not clear to me that this follows as a matter of strict logical principle. It is possible to distinguish too sharply between the bow and arrow and the atomic bomb. In strict moral principle there is very little difference between them. Both are unmitigatedly bad and a curse to mankind.

Nevertheless there is a real historical difference. In the atomic age we must give up all thought of fighting any real successful war of self-defense. If, for example, there were to be nuclear warfare on a world-wide scale between the Communist and non-Communist societies, both would almost certainly perish. The most we could hope for would be that the small groups of survivors who were left with the ultimate task of rebuilding some kind of civilized life should do so under the influence and inspiration of memories of what democratic society was, rather than under the influence and inspiration of ideas derived from Communist society. Even so, I should argue that if there were indeed no other alternative to the world-wide triumph of aggressive Communism we should be right to resort to even so desperate a defense as this.

In conclusion: I am indeed grateful to the many correspondents who have written to me on this subject, but I am, in conscience, quite unable to modify or retract any of the criticisms of pacifism which have provoked such an outcry.

EPISCOPAL Churchnews

THE CHURCH ACROSS THE NATION

Patterns Of 'History' Traced By Scientist-Priest, Newsman

There was no connection, but the word "time" drew knowing chuckles from the audience as the noted scientist-priest, Dr. William G. Pollard, began his talk in the second of a summer forum series at Richmond, Va.

The previous week, the audience at the opening lecture in a program sponsored by All Saints' Church had heard quite a bit about another kind of time—*TIME* magazine. And because the speaker then—Lawrence E. Laybourne, chief of correspondents for *TIME* and *LIFE*—was goaded (although it worked in reverse) by a local newspaper editor-panel member into defending the merits of *TIME*'s treatment of news, those in that audience who had come to the second lecture had a brief moment of communally-shared snickers.

They surmised that Dr. Pollard probably knew of the question-period

verbal duel of the previous week. He didn't. He had chosen as his topic "Two Aspects of Time—Scientific and Historic" simply because he guessed that an audience willing to bear up under sweltering southern heat to listen to a scientist explain high-level stuff must be capable of assimilating it. It was.

The two lectures differed widely, as a listener would expect. But there were similar messages to be gleaned from the words of Dr. Pollard, who is director of the Institute of Nuclear Studies at Oak Ridge, Tenn., and assistant rector of St. Stephen's Church there, and from Mr. Laybourne, who is a vestryman at St. James the Less in Scarsdale, N. Y.

In relation to "time" (the future), Dr. Pollard said: "We can never feel *sure* about anything in the future. Even the sun may not rise, due to a cosmic cataclysm. There are limitless possibilities of what *may* happen, as science measures its prognostications, but we are never certain."

Said Mr. Laybourne, whose subject was "A Perspective on the News": "What is happening that will affect, for good or ill, the lives of us and our children—this is what we tend to seek out as benchmarks in the news. I think that we Americans have an acute consciousness that events are on the move, that something is being shaped on our continent, that this reasonably well united people is, like a covered wagon train, going somewhere. We are looking to the news for clues as to that eventual destination."

Explaining that in scientific time, every aspect is measured as if there were no difference in the past as in the future—like drawing a line and beginning at any one point—Dr. Pollard declared:

"Historic time, on the other hand, has a most dominant characteristic, and that is a 'present.' There is nothing more unalterable than the present. No matter how much we try to escape, we can't. Here is a fixed point in which existence takes place.

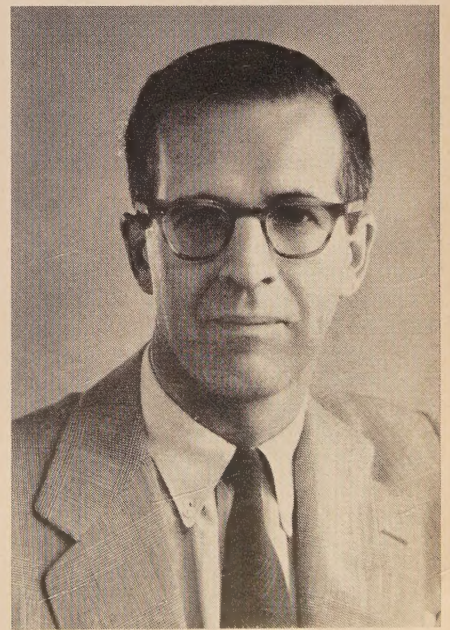
"This 'present' is bounded by two domains—past and future. Previous 'presents', meaning certain times, form a record and it is history, irrevocable. You can't go back to change anything. Past history is the sum total of all things that have happened. There is no possibility of experimentation.

"But the future is exactly the opposite. A characteristic is that it is full of limitless possibilities. All things latent in it *can* happen. What we all feel about the future is that these are real possibilities; but we can never be certain about an *event*.

"However, in the last two decades atomic physicists have come upon a phenomenon which must be understood in "historic" time. I refer to such as the radioactive iodine atom, which is unpredictable because you



Dr. Pollard: future 'limitless'



Mr. Laybourne: 'mostly trouble'

never know when it will 'decide' to remain plain iodine or change into an atom of the rare gas, Xenon.

"The more you have of iodine atoms, say a million or so, the more you can be sure that (for example) in eight and one-third days 500,000, plus or minus a few, would have already made the 'decision' to explode and become atoms of Xenon. This demonstrates that every problem in atomic physics is one of probabilities."

It isn't enough, though, to speak of "chance" and "probability," he explained, because history has a pattern; a meaning that those involved in it couldn't have seen. An example:

"Since history has meaning, take a look at the beginning of the United States. Our founding fathers did not know that the nation would develop just as it has, but looking back in retrospect we can see that things came out all right. In the evolution of man, that is an experience of Providence."

Quotes Galsworthy

As what he likened to a paradox of freedom and grace, Dr. Pollard took the following lines from John Galsworthy's *The Dark Flower*:

"The scattered thoughts of a young lad at night: But that was it—you never could think what things would be like if they weren't just what and where they were. You never knew what was coming either; and when it came, it seemed as if nothing else ever could have come. That was queer—you could do anything you liked until you'd done it, but when you had done it then you knew, of course, that you must always have had to."

And then Dr. Pollard used these lines from St. Paul: "I, yet not I, but the Grace of God working in me." This is Providence, the scientist-priest declared.

After citing what he termed the "massive evils of Twentieth Century man, committed in the name of human progress" (trouble in Argentina, ruthless crushing of the Chinese by Communists, Russians holding thousands of Germans and Japanese in Arctic prison camps, Arabs killing Jewish settlers and Israeli bands crossing the border to murder Arab villagers in reprisal) Mr. Laybourne offered these queries:

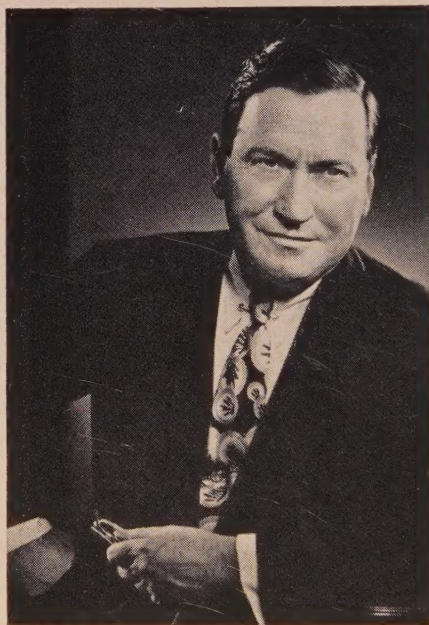
"Were the obscene idols of primitive society worshipped with bloodier or more brutal sacrifices?"

"And what of our own country? Are our own sins less real because

they are so often purely individual?"

"In the jungle of New York slums, gangs of boys have beaten defenseless people to death. The filth of the sneak printer and photographer is sold in most any big city—and no amount of police action seems able to end the thriving trade in narcotics. Carelessness—mean, vicious, I-don't-give-a-damn carelessness—kills thousands on our streets and highways."

"In so many other ways we are determined to show who's really the boss around here—we are. What we want we'll get. This is not a new or novel notion. Man has been acting this way since he first realized that he had intelligence and the right to



BENJAMIN F. FAIRLESS, former chairman of the board of the U.S. Steel Corporation, who has been elected Protestant national co-chairman of the National Conference of Christians and Jews. He succeeds Benson Ford, vice-president, Ford Motor Co.

exercise it freely. There is no reason to think that he has changed very much or that he is ever going to be especially different from the self-centered, self-seeking character that his actions consistently proclaim him to be.

"And so it seems to me a grave mistake to base our view of life on the supposition that he will. There are good men, many of them, passing good by the standards of this imperfect world. But in each there is error—and in all there is a constant rebellion against God."

"So I would ask you to reconsider your convictions or your hunches that we Americans are inexorably moving toward an earthly paradise—and that the only reason we're not getting there faster is because those wretched communists are blocking the way."

"I believe you should not fool yourself about the true nature of the human condition in this country and in this world. I believe that for as long as we live—and for as long as men are men—the news of man will be a record of trouble—of achievement, yes, and of great dignity, too—but of trouble, mostly."

"In 1955 this must generally be taken for a pessimistic perspective. But it has in it elements that touch the sky."

"It is given to us—as to thoughtful men for thousands of years—to know that the Lord our God is the master of all. This makes our duty as simple today as it was when the prophet saw it long ago: 'What does God require of thee but to do justice, to love compassion and to walk humbly with thy God?' A simple rule? Wonderfully simple and impossible to obey perfectly."

"But 2000 years ago something new was added—something which made it possible for men to face both their duty to God and their own incapacity to discharge that duty aright. By sending His Son, Jesus Christ, among us, God showed that His love for us was perfect and complete and sufficient, that as Christ was born, suffered, died and rose again, so shall we, in the knowledge and love of God."

Alcoholism Institute Bids Church 'Sharpen' Thinking

The nation's first graduate Alcoholism Institute for clergymen and laymen came up with nine basic "conclusions and guideposts" which participants believe helped them achieve their purpose: to "sharpen up" church thinking on this problem which affects 24,000,000 Americans.

Undergirding the purpose was members' belief that alcohol does not cause alcoholism.

The five-day institute was held in North Conway, N. H., under the sponsorship of the North Conway Foundation to supply religious and scientific knowledge about alcoholism. Host was the Rev. David A. Works, rector of Christ Church there (*ECNews*, May 15).

Clergymen and concerned lay per-

sons attending represented the Baptist, Congregational, Episcopal, Methodist, Presbyterian and Roman Catholic churches. They also represented state rehabilitation groups, colleges, hospitals, Alcoholics Anonymous, liquor industries and temperance groups throughout the country, as well as the Armed Forces. Among conclusions:

- That a "typical" ordained priest, minister or rabbi contributes towards the alcoholic's rehabilitation, even though there is a special group of clergymen trained specifically for counseling those presenting behavior problems and disorders.

- That the clergyman's primary job is to be a minister, and the Church has a vital part to play as a Church—without trespassing on the roles of physician, psychiatrist, social worker or rehabilitated alcoholic.

- That the clergyman be a member of the rehabilitation "team"—providing the essential spiritual component, counseling and accepting the family, helping the community accept the alcoholic as a sick person and, when he returns to church, accept him as any child of God.

- That church leaders—both ordained and laity—"must not be ecclesiastical isolationists," but should use all available information, modern religious and scientific insights and resources.

- That "prevention through education is a major task of the Church"—education of seminarians, clergymen and lay people of all ages.

'Attitude' Stressed

During the lectures and discussions, the Rev. John C. Ford, professor of moral theology at Weston College and leading Roman Catholic authority in this field, emphasized strongly the importance of the clergy's attitude toward alcoholism. He reported he had found "unformed, uninformed, misinformed, deformed and reformed attitudes" in the church on alcoholism, and added that the Church has a lot to learn from Alcoholics Anonymous.

Bishop Charles F. Hall of New Hampshire, stated that the "churches and AA are the only two bodies working with sinners." He pointed out that his own experience has shown that the power of grace does work with alcoholics.

AA representatives told the conferees that "the church need not despair that there can be an effective relationship between the church and



*Among more than 30 clergy and lay experts at meeting on alcoholism **

AA—even though there may be some differences in language and in some mechanics."

Not Merely Instructors

They suggested, however, that clergymen be careful not to step out of character when addressing AA groups. Wisecracks and attempts to be a "regular fellow," are taboo. They also suggested that clergymen get across the idea at AA meetings that they are there to learn themselves, not just merely to instruct.

The AA representatives emphasized, too, their belief that a person does not have to be an alcoholic to help alcoholics.

Meanwhile, Comdr. James W. Kelly, of Washington, an assistant to the chief of chaplains and himself a Southern Baptist minister, told the group that a Navy survey of men between the ages of 18 and 22 showed that 88 per cent drank to some degree, but that only 7 per cent had actually started drinking after getting into the service.

"The objective ideal of moderation in the use of alcohol is recognized by practically all service personnel," he stated.

Meanwhile, New Hampshire Director Harold W. Demone, Jr., said that the number of state-operated programs (41) to help the alcoholic "is the most dramatic improvement in public health. . . ."

* Left to right, seated: The Rev. John C. Ford, S. J., Weston, Mass.; Commander James W. Kelly, CHC, USN; Rt. Rev. Charles F. Hall, Bishop of New Hampshire. Rear Row: John Park Lee, Philadelphia, of the Division of Welfare Agencies, Bureau of Pensions, Presbyterian churches; Harold W. Demone, Jr., Concord, N. H.; the Rev. David A. Works and Dr. Ebbe C. Hoff, medical director of the Virginia Division of Alcohol Studies and Rehabilitation.

GFS World Council

Out of the Girl's Friendly Society's first World Assembly in London came the signing of an agreement to form a World Council of GFS, subject to ratification by the respective branches of that organization.

The 16-member American delegation was present when its national president, Mrs. Harold E. Woodward of St. Louis, signed for the U. S. branch of the society. Mrs. Woodward will also be first president of the World Council.

66,000 Membership

First project of the new GFS Council will be a newsletter to be edited the first year by Mrs. Ellsworth G. Ferreira of New York, U. S. program advisor and editor.

Other projects include promotion of world assemblies, camps, exchange visits and correspondence between members.

The Girls Friendly Society has branches in 20 nations, with a membership of 66,000.

Encore Coming Up?

Cover Story

When the General Convention pictures start flowing from Honolulu after the big Church meeting opens on Sept. 4, look for a repeat performance of this issue's COVER photo, which shows Presiding Bishop and Mrs. Sherrill, with traditional Hawaii leis draped over their necks and shoulders, being greeted by Bishop Kennedy of Honolulu.

This photo was taken on the island late in 1953, when Bishop and Mrs. Sherrill were heading home after a long journey to Church outposts in the Pacific and to the Orient.

'Daring Dream' A Solid Fact

By **FREDERICK W. KATES**
(Dean, Cathedral of St. John)

The Episcopal Church's newest major cathedral in Spokane, Wash., in the center of the rapidly developing Inland Empire of the Pacific Northwest, stands today 95 per cent completed.

This accomplishment by Spokane churchmen has been achieved in exactly 29 years from the day ground was broken for construction Nov. 7, 1925, until the same day last Fall when the Edward M. Cross Tower and the two transepts were dedicated.

The Cathedral of St. John the Evangelist, acknowledged by all who have viewed it as one of the majestically beautiful church-edifices of the Episcopal Church, is noteworthy for the fact that it has been completed, except for a small side chapel, in one generation and that all indebtedness incurred in its erection will be discharged within the current year.

Further, its founder, the Rt. Rev. Edward Makin Cross, third and now retired Bishop of the Missionary District of Spokane, and its architect, Harold C. Whitehouse of Spokane, are privileged as few cathedral founders and architects in history to see in their lifetimes the translation of a daring dream into solid fact.

'Alive' Monument

The Spokane Cathedral Story is an exciting tale of purposeful effort steadfastly maintained through prosperity and depression into an era of prosperity again. The great structure of pure Gothic architecture, which has no equal west of Minneapolis and north of Denver and San Francisco, stands today as a thrilling monument, and a very alive one, to the vision and courage of Bishop Cross and a stalwart band of laymen who launched the project 30 years ago. The first unit to be built cost \$400,000; to date, \$2,500,000 have gone into the cathedral's construction.

How was it built in a relatively small city in a missionary district? Briefly, church people of Spokane believed in the dream, and labored and prayed and gave that it might come true.

Far less than \$10,000 was given by other parishes and missions in the district for the cathedral's construction back in the '20's. A small sum was contributed by Spokane citizens



Canon Smith, Dean Kates, Bishop Hubbard, Canon Moulton and Canon Haydis

of other churches. These sums with the funds given by members of the congregation were used to build the first unit—entrance, narthex, nave, crossing and basement. This part was dedicated in 1929 and consecrated in 1943.

Work on the area east of the crossing was begun in 1948 and dedicated in 1952. Tower construction began in 1951. South transept construction began in 1952, and this transept was used for the first time Feb. 9, 1954, when the Rt. Rev. Russell Sturgis Hubbard was installed as fourth Bishop of Spokane. The north transept was completed last summer.

For 19 years after building the first unit of the cathedral, no further construction was done. Reason: the cathedral was trying to erase a mortgage which required \$1,000 a month in interest payments!

Generous gifts of Mr. and Mrs. George Frederick Jewett and their children, George Frederick Jewett, Jr., and Miss Margaret Weyerhaeuser Jewett, paid off this mortgage on the nave area, erected the tower and two transepts, bought four residences and installed two parking lots.

The choir and sanctuary area east of the crossing were constructed by funds given by the congregation. The east end of the sanctuary and reredos were provided by the legacy of Miss Jane T. Ziegler.

Today's great cathedral in the heart of the vast area between the Montana Rockies and the Cascades is not only a notable work of architecture; it is a thriving and strong con-

gregation of 3,600 men, women and children. Attendance for three Sunday services averages 1,100 people from October to May. Its religious education program involves a corps of 121 teachers and staff working in two sections on a 12-month basis with upwards of 700 regular pupils. Nineteen guilds draw approximately 700 women into the Church's program. Last year's operating budget of an anticipated \$75,000 was exceeded by \$18,000.

Bishop Cross—in addition to his episcopal duties—acted as dean of the cathedral before the arrival of the late Very Rev. Charles E. McAllister in 1932. Dean McAllister's energetic leadership built the congregation into a strong, unified parish during the 20 years of his tenure until his death in 1952.

Center of Activity

The present dean, the Very Rev. Frederick Ward Kates, took office Sept. 1, 1952, coming from St. Stephen's Church, Pittsfield, Mass., the New England parish once served by the present diocesans of Minnesota and Montana. Three canons assist him in carrying out the cathedral's ministry, the Rev. John P. Moulton, the Rev. Harry J. Haydis and the Rev. H. Douglas Smith, recently resigned to act as headmaster of the newly-organized St. George's Episcopal School (college preparatory) in Spokane (*ECNews*, May 1.)

Since its inception as a replacement for All Saints' Cathedral—an old frame building in the business section of the city—the cathedral has served as a center of district activ-

ity. The bishop's office and district headquarters are provided in the cathedral establishment at no charge to the district, and district-wide services, functions and conventions are part of the cathedral's increasingly active program and life.

The general structure of the building is that of a typical English Gothic cathedral, but in detail it is quite flamboyant, bordering strongly on the detail of the French cathedrals. Exterior stone comes from a quarry near Tacoma, Wash., and interior stone from quarries in Boise, Idaho, and Indiana. The building is 257 feet 9 inches in overall length. Inside width of the nave is 50 feet; width outside transepts is 125 feet; crossing area inside piers is 27 feet by 27 feet; height to ceiling of lantern is 92 feet, and height of nave from floor to ridge is 66 feet.

The tower—called the Edward M. Cross Tower by request of the donors—rises 167 feet and 9 inches above the nave floor. Seating capacity will be approximately 1,800 persons. Interior trim and chancel furniture is of white oak and ceiling beams are of solid California redwood.

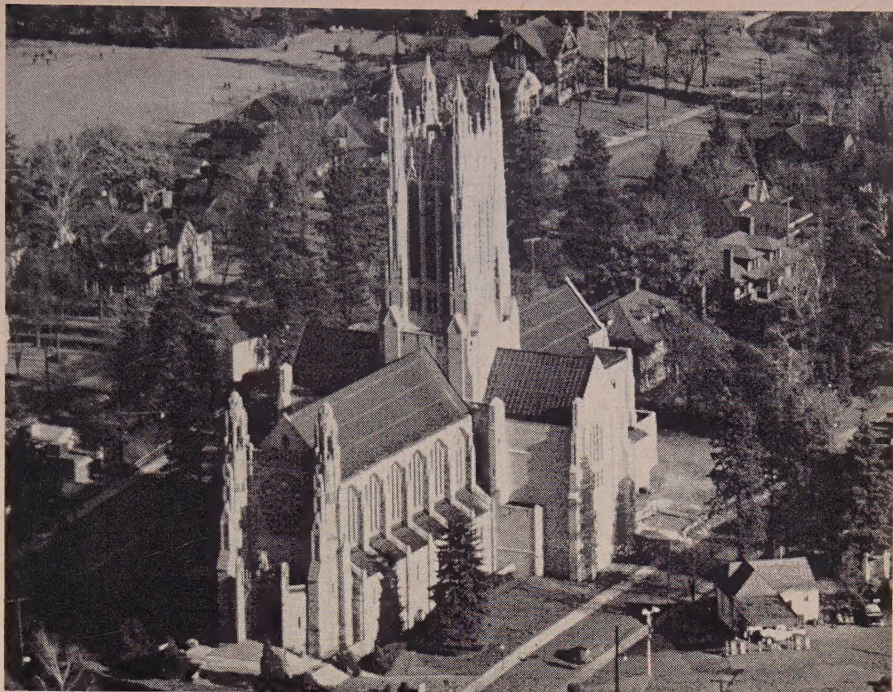
Cathedral Interior

Outstanding feature of the cathedral interior is the reredos of Indiana limestone designed by the cathedral architect. The figures of the four evangelists and of Christ the King were carved in Boston, Mass., by Archangelo Casceri. Stained glass, much of it already in place and a clerestory chancel window and glass for the rose window on order, is the work of Charles J. Connick Associates of Boston, Mass.

If it seemed almost foolhardy to embark on a cathedral building enterprise 30 years ago in a city of 100,000 population in a missionary district, it seems today to Inland Empire churchmen nothing less than inspired foresight.

The vision of the cathedral founders and builders has been more than richly justified, for today the cathedral stands completed in the key city of a daily-expanding area and the Episcopal Church has as its base of operations for present and future development a cathedral and church establishment which few in the nation can equal or surpass.

Pacific Northwest churchmen feel that Spokane Cathedral's inescapable destiny is to become the hub and center and heart of the Church's missionary enterprise in the Inland Empire area of the burgeoning Pacific Northwest.



The Cathedral of St. John the Evangelist, Spokane—majestic in its beauty and “magical” in its 95 percent completion within one generation.



Reconsecrated Mission Has 'New Look,' Future

This is the story of a middle-aged little church that's found its youth again.

Fifty years ago, Mr. and Mrs. Andrew J. Hansell moved from Atlanta to Cuthbert, Georgia, where they joined up with the Presbyterians because there was no Episcopal church there.

Because they wanted to worship in their own church, they decided to start one.

"We got three laborers, two cases of chewing tobacco, the frame for the concrete blocks and made the blocks all in our barn," Mrs. Hansell reported.

George McDonald of Cuthbert donated a lot.

Mr. Hansell, also a lay reader, designed the church, and—until it was finished and a minister available—led services in the old opera house.

Although later the Hansells moved again to Atlanta and then on to Lakemont, the Rev. James Lawrence of Americus, conducted services at the church for over 20 years.

"He would be at the church holding services, even though sometimes there wasn't a soul in the congregation," said Mrs. Emilio Saurez, daughter of the man who donated the land for Epiphany.

When Mr. Lawrence died, however, services were discontinued, and the land was repurchased from the Episcopal Church to preserve it.

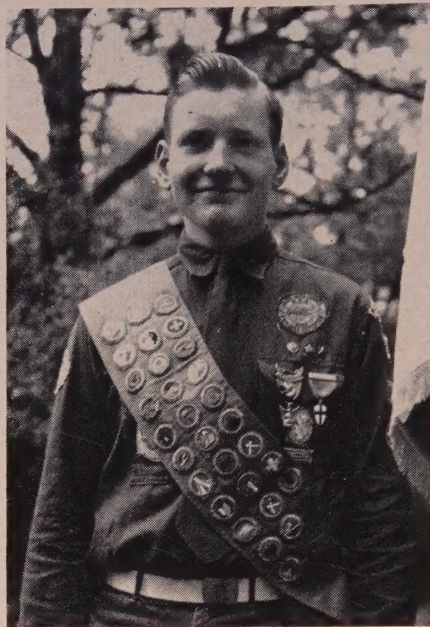
Mrs. Saurez tried to get officials of the hospital across the street to repair the church and put it to use as a chapel. But termites, broken windows and the absence of the altar made them unwilling to undertake the project.

Seminarian for Summer

Then into the picture stepped Bishop Albert R. Stuart of Georgia, who said he wanted to reopen the church, would send a seminarian for this summer and later a minister.

With this news, Cuthbert went to work to prepare Epiphany Church for its new life. New flooring was put in; a local contractor agreed to help at a price the church could afford. Albany, Ga., sent an altar; Americus, pews, and Vienna provided the cross and brass vases. And out of storage came the original church registry.

Although Mr. Hansell was not there to witness the occasion, his widow attended the reconsecration of their church, July 3.

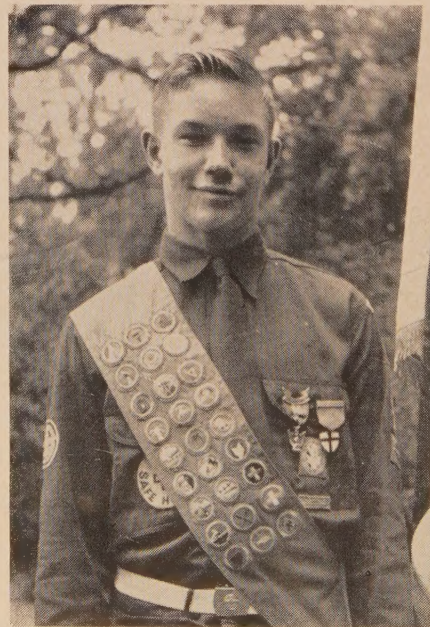


Eagle Scouts James M. Acklin

'Good Scouts'

St. Michael's in the Hills, Toledo Ohio, was as proud as were the parents of Eagle Scouts James M. Acklin, III, and Robert Patneau when the two boys were honored at a ceremony at which they received God and Country Awards.

Each of the boys received a letter of commendation from the Rev. Dr. David Hunter, chairman of National Council's Department of Christian Education. And John Vanderwulp, who holds the same office in the Toledo Council of Churches, made a brief address at the presentation made during



... and Robert Patneau

the regular Sunday morning worship service.

The Rev. Timothy Pickering, vicar, commented: "Both of these boys have given wonderful service to the Church over the past 15 months and have been drawn much closer to our life and faith. I cannot speak too highly of the God and Country Award and the standards which it sets."

Double Celebration

St. Simon's Church, Staten Island, N. Y., marked its 100th anniversary of founding and its first year as a parish with the institution of the Rev. Arthur F. Widlak as its first rector by Suffragan Bishop Charles F. Boynton of New York.

For 99 years, St. Simons was a mission of the New York diocese until a year ago when—under the guidance of Mr. Widlak, then vicar—it became an independent parish.

With its independent status attained, the parish is looking to still further changes. A proposed cross island parkway in its area, the congregation believes, would almost isolate the parish and seriously affect its ability to conduct its ministry. When negotiations are completed, St. Simon's will move to a new location and build a new church and rectory.

'Thanks' to Md. Church

St. John's Church, Mt. Washington, Md., has received from the Maryland Society for Mentally Retarded Children a Certificate of Appreciation for allowing the society the use of church facilities for the past two years.

School for mentally retarded children was held in St. John's kindergarten room five days a week from 10 a.m. to 2 p.m., but in the Fall the organization will move into its own building.

The certificate was presented in recognition of St. John's service in helping the group:

"To promote throughout the State of Maryland . . . facilities for the care, treatment and education of mentally retarded children, without distinction as to race or creed; to develop a general understanding of the problems of mentally retarded children, to the end that every such child throughout the State of Maryland may be afforded proper medical and surgical treatment, and adequate opportunity for general and vocational education and guidance."

The Rev. Robert Lee Bast is St. John's rector.

Southwestern Virginia Retired Diocesan Dies

"The unexpected death of the Rt. Rev. Henry D. Phillips, retired Bishop of the Episcopal Diocese of Southwestern Virginia from 1938 to 1954, saddens the hearts of the thousands who knew him here.

"Bishop Phillips was a big man in physical stature, in mind and in spirit, a gentle, lovable soul who of a certainty exemplified the Christ-like qualities so necessary in a high churchman..."

This is part of the editorial tribute of the Roanoke World-News to Bishop Phillips who died in Boone, N. C., June 29, at the age of 73.

Although he was a native of Philadelphia, Pa., Bishop Phillips spent nearly all of his life in the South: was educated in the public schools of Atlanta, Ga., and was graduated from the University of the South. He also held honorary Doctor of Divinity degrees from Oglethorpe University, the University of Georgia and Virginia Theological Seminary.

During his college years, the versatile bishop was a star athlete. In football, he was voted an All-Southern guard. Later, he coached the Seawanee team.

Ordained to the priesthood in 1907, he was minister in charge of St. Mark's Church at La Grange, Ga., and warden of La Grange Settlement from 1905 to 1915.

Until 1922 he was chaplain at the University of the South and professor of English Bible and rector of Otey Memorial Parish. During these



A FAMILY discusses the future: Arkansas' Bishop-elect Coadjutor and Mrs. Robert R. Brown and their children, Bobbie, Wickie and Kathy.

years of his ministry (1919-22) he was also president of the Southern Intercollegiate Athletic Association.

In 1922 he went to Trinity Church, Columbia, S. C., where he stayed until his consecration as Bishop of Southwestern Virginia in 1938.

Among his many other contributions to Church and civic life, Bishop Phillips was a member of the Standing Committee of his diocese from 1922-1938; chairman of the Field Department from 1924 to 1938; president of the Columbia Kiwanis Club, 1925-26, and chairman of the Columbia Community Chest, 1931-38.

Anniversaries Abound

Six priests celebrated noteworthy anniversaries within a three-week period—three in the Diocese of Maryland; one in Pennsylvania; another in the Diocese of Albany, and one in North Dakota.

In Baltimore, the Church of the Holy Nativity honored its rector emeritus, the Rev. Hugh W. S. Powers, and his wife, with a reception on the occasion of his 50th anniversary of ordination to the priesthood. Mr. Powers founded Holy Nativity in 1911 and served as rector until he retired in 1950. The Rev. Francis F. Lynch is present rector.

In Frederick, Md., the Rev. Maurice D. Ashbury, rector of All Saints Church, celebrated his 25th anniversary of ordination during the 11 a.m. Sunday service which was followed by a fellowship hour in the parish hall.

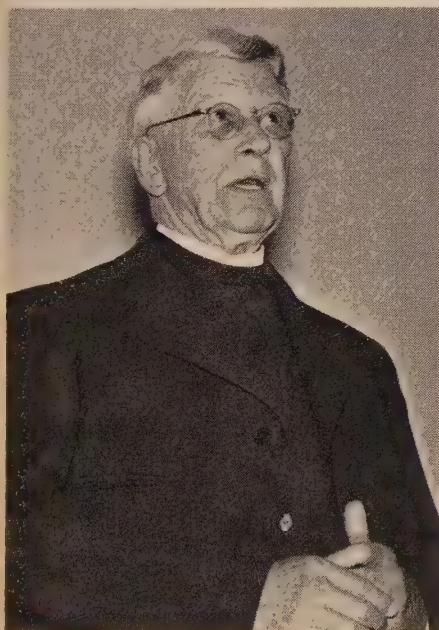
In Ellicott City, Md., the Rev. Earle

H. Maddux, of the Society of St. John the Evangelist, was celebrant of a solemn high mass in St. Peter's Church where he is priest-in-charge in observance of his 25th anniversary of ordination to the priesthood. Fr. Maddux is also resident chaplain at All Saints Convent, Catonsville.

In Philadelphia, the Rev. Charles H. Long, Sr., secretary of the Pennsylvania diocese and secretary to the bishop for the past 13 years, marked the 40th anniversary of his ordination. His entire ministry has been spent in this diocese, including 24 years as rector of Zion Church, North Philadelphia. From 1950-54, he served nationally as assistant secretary of National Council's Overseas Department.

In Lake Placid, N. Y., a reception and coffee hour honored the Rev. Sidney T. Ruck, rector of St. Eustace Church, on his 40th anniversary of ordination. Congratulatory telegrams from Bishop Frederick L. Barry and Suffragan Bishop David Richards of Albany were read to the couple. Mr. Ruck was also honored with a past-chaplain's badge from the local fire department.

In Grand Forks, N. Dak., the Rev. and Mrs. Homer R. Harrington were honored at a testimonial dinner at the Memorial Student Union on the campus of the University of North Dakota on the occasion of his 25 years as rector of St. Paul's Church. Friends and clergy presented the couple with a \$2,000 check to help send them to General Convention.



The late Bishop Phillips

Chinese Mission Graduates 1st Church School Class

In many parishes, when students reach junior high school they are lost to the Church school as well as the Church—unless they are the few who are engrossed in a club program. More so is this true of students from non-Christian homes.

But eight years ago, the Rev. Stephen S. H. Ko decided that if his new mission were to succeed it must start with the children.

Fr. Ko was on his way back to Hong Kong from Trinidad when the Rt. Rev. Karl M. Block, Bishop of California, intercepted the Anglican priest with the story of a young church for the Chinese people in Oakland. During the war years its communicant strength had dropped to less than half a dozen.

Fr. Ko couldn't refuse this missionary challenge. In the succeeding eight years he has led the Church through two successful building campaigns, and trained a strong congregation.

A recent event was probably his greatest moment. He presented diplomas to 11 youngsters who are now in high school and college. It has taken this group of young men and women eight long years of weekly attendance in the Church School, involving more than 400 hours of study, to achieve the honor of being the first class to graduate from the school.

Most From Non-Christian Homes

Each Sunday morning, with Howard S. Fong as the "perpetual" superintendent of the Church School, some 100 boys and girls attend worship services, followed by an hour in the class room.

This is happening in a church where an estimated 98 per cent of the boys and girls come from non-Christian homes.

In fact, none of the first graduates came from Christian homes. All they had learned about the Church's faith and practice was through the Church School department.

Wellington Eng, one of the leading members of the mission, read the "Pledge of Consecration" from the chancel of the chapel during the commencement service:

"We, the students of the senior class, renew our conviction and our consecration, and recognize this as our bounden duty in realizing that worship is the offering of ourselves to God in response to his love for us; that faithful attendance in Church is our Christian duty and privilege;



*Fr. Ko and Mr. Fong with Chinese Mission's first graduating class**

that periodic examination of our lives, and that regular prayer to God and devotional reading are most necessary to our spiritual development.

"As students of the Church School, followers of Christ, and co-workers with Him, we have been trying with our earnest effort and with God's help to worship God every Sunday in His Church; to pray daily; to set aside a definite amount of time each day for devotional reading, and to give a definite portion of time and money to the life and work of the whole Church.

"We, therefore, in the presence of God and of this congregation, renew this solemn promise and pledge to continue same in the years to come, and to bestow upon you, and earnestly request you to accept this conviction, and to take for yourself this conviction for the extension of His kingdom. . . ."

Silver Emblems Express Thanks of German Youth

Seven young people of Hood River, Ore., are proudly wearing insignia of the Evangelical Youth of Germany, sent to St. Mark's Church by a German youth group as an expression of gratitude for help from the parish's youth group.

The St. Mark's youth group had sent funds to their friends in Germany last year for hymn books and out-door play equipment.

The German group is under the

* Alwina Luck, Edwin Quan, Patricia Fung, Edwin Fong, Noreen Chen, Richard Lee, Barbara Lim, Marie Dong and Wellington Eng.

leadership of the Rev. Joachim Haupt, former exchange student at Episcopal Theological Seminary, Cambridge, and summer field worker in the District of Eastern Oregon in 1953. Concerning the group's needs, he had written St. Mark's rector, the Rev. Sumner Walters, Jr.:

"We would like a ball, because in summertime we will meet most of the time out of doors. The room where we meet is a horrible old kindergarten, so we are always glad to leave it. We have no parish house, but only a huge church, which is much in need of repair after neglect in the years of Hitler. . . ."

In return for the gifts their funds provided, seven of the American young people were awarded the silver emblems—each a cross surmounting the globe—on the basis of the individual's attendance at church services and YPF meetings; daily Bible reading and personal prayer; contribution of time, talent and treasure to the service of the parish; knowledge of basic Christian beliefs, and an essay. "What my Church means to me."

Each of the St. Mark's young people answered a self-analytical questionnaire which, with comment by youth advisors and their rector, were sent to Mr. Haupt for rating.

In Germany, the silver pin is presented only to young persons of outstanding witness for Christ in the Church and the world. In East Germany, it is the mark of youth who have made a courageous Christian witness against the dictatorship.

The young people who received the

emblems are Barbara Loomis, Armond Foulis, Carol Burnette, Pat Smith, Mildred Edmundson, Fred Wilbur and Sara Edmundson.

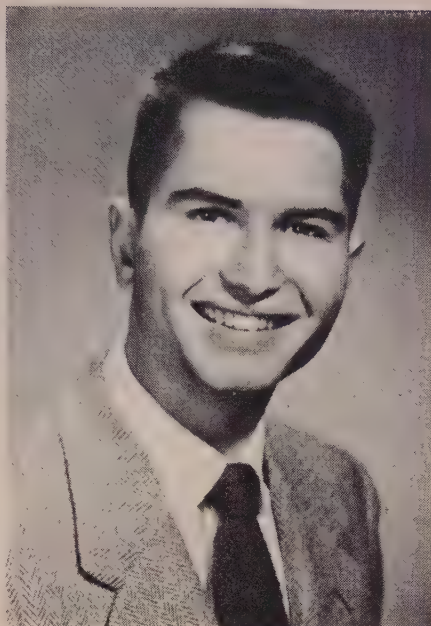
Concerning another gift of St. Mark's parish—a subscription to an Episcopal magazine — Mr. Haupt wrote:

"I look forward week by week to *Episcopal Churchnews*, because it reminds me of the great fellowship of the ecumene, and of your Church which I love most next to my own. I use the magazine in my Bible study groups, to show the Rhone mountaineers that Christ's reign is as wide as the world, and that we all have much to learn from one another."

Teen-agers Triennial Set for August 24-31

When the Convention of Episcopal Young Churchmen gets underway Aug. 24, it combines for the first time under one "triennial roof" young people of high school age and college age, and includes a third voice in its proceedings—the young working laymen.

Not since 1952 when the Episcopal Youth Convention (high school) and the National Canterbury Association (college) held separate meetings, have the young people planned such an extensive gathering. During a 1953 executive meeting, these two segments of the Church's youth voted to hold a three-house convention so that young working people could express themselves as a group (*ECnews*, May 15).



Chairman . . . David O'Hara

Although sponsored by the Youth and College Work Divisions of National Council, the whole convention has been planned by a committee of young people representing the three groups within the Church.

Bruce A. Young of Peabody, Mass., and David O'Hara of Vancouver, Wash., have been selected to be chairmen of the House of High School Students and House of College Students respectively. The chairman of the House of Young Laymen, as of this writing, had not been chosen.

Close to 500 of the youth are expected at Carleton College, Northfield, Minn., for the meeting. Each diocese is entitled to representation by two high school students, two college students, two young laymen and one youth advisor.

Keynoter and convention leader is Bishop Stephen F. Bayne, Jr., of Olympia, who will preach the opening sermon on the convention theme, "Power to Witness," address the first plenary session and deliver an Even-song sermon.

Unanimously chosen as chaplain is the Rt. Rev. Richard S. Watson, Bishop of Utah, and also chairman of National Council's Youth Division.

Presiding Bishop Sherrill is also among the convention speakers, as well as the Rev. Canon Theodore O. Wedel, warden of the College of Preachers, Washington, D. C.; the Rev. David R. Hunter, national director of Christian education, and the Rev. M. A. Thomas, priest of the Mar

Thoma Syrian Church in Travancore, South India, who will lead Bible study.

In addition to business sessions, the convention will divide into six study commissions to explore further the "Power to Witness" theme—all aimed at presenting definite policies to the Youth and College Work Divisions for the next three years, to suggest programs of study and action and to speak for young people to the Church at large.

Building for Future

Going up in Alejandra, Mexico, is a dormitory for grade school children which 24 American college students and five Mexican students are helping native artisans build during a two-month work camp in that country.

Funds from the Church's Youth Offering of three or four years, are paying for the building which will permit children from Mexican towns without public schools to be educated.

Under the direction of the Rev. John Paul Carter, student chaplain, and Mrs. Suzanne G. Reid, student worker at the University of Texas, the campers are participating also in a regular schedule of worship, study, discussion and service work with the village people. This service work includes leading recreation, health education and homemaking practices.

Since the school day in Mexico runs from 6 A.M. to 1 P.M., there is time for the resident clergyman to give religious instruction in the afternoon.

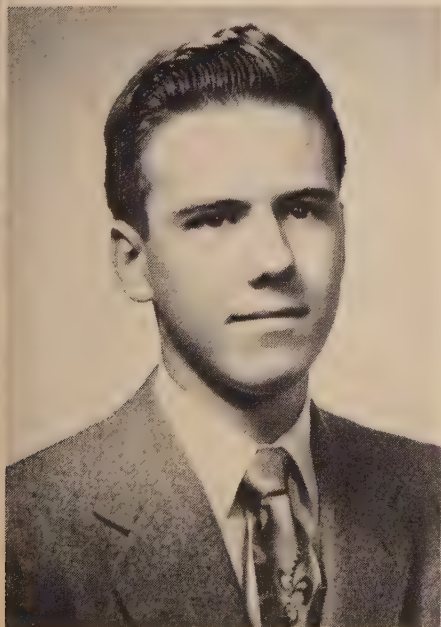
100th Anniversary

This is centennial year for the Church Home Society of Boston, and a conference marked the occasion.

"Meeting Juvenile Delinquency Creatively" was the title of two panels that discussed the services of psychiatrist, chaplain, social worker, the judge and the probation officer, and the importance of cooperation among them in helping youth and promoting better family, Church and school relationships.

During the centennial dinner, guest speaker, Dr. Robert H. Felix, director of the National Institute of Mental Health, emphasized the "very real and useful relationship" between the Church and the field of psychiatry.

The Church Home Society is one of the agencies of the Episcopal Service for Youth, Inc., and a charter member of the Child Welfare League.



. . . and Chairman Bruce Young

Delegates from Wide Area At Kanuga School Meeting

To the wooded hills of western North Carolina at the summer's start came some 75 directors, teachers and board members of parish schools from the Province of Sewanee and the Dioceses of Los Angeles, New York, Texas, Dallas, Maryland, Massachusetts and Virginia.

They were attending a week-long annual conference of the Episcopal School Association, meeting jointly with the Department of Christian Education of the Fourth Province at Kanuga, Episcopal Conference Center near Hendersonville, N. C.

Classes and discussions centered around the problems of parish schools, Christian education, management, finances, promotion and teacher training. Director was the Rev. Allen B. Clarkson, rector of the Church of the Good Shepherd, Augusta, Ga., and Province IV director for parish schools and kindergartens.

The program opened with an orientation on "The Christian School Community," led by the Rev. Frederick L. Eckel, canon chancellor of the Cathedral of St. Philip, Atlanta, and the Rev. Clarence W. Brickman, rector of St. John's, Tampa, and chairman of the Department of Parish Schools in the Diocese of South Florida.

Classes were conducted on "Children and Worship" by Mrs. G. P. Sladen, consultant with the General Board of Religious Education, Church of England, Canada, and "Teaching in the Pre-School and Elementary

Grades" by Mrs. Ruth McPherson Doty, professor of Education at Georgia State College for Women.

The Rev. Malcolm Strachan, consultant on schools to the National Council, and E. Allison Grant, president of the Episcopal School Association, also gave talks.

Grant, headmaster of Grace Church School, N. Y. C., and chairman of the Division of Boarding and Day Schools of the Diocese of New York, defined the ESA's two-fold purpose:

- to strive to make the schools of the Episcopal Church communities of Christian living.
- to maintain at these schools the highest academic standards.

Trinity in Spotlight

A Church-connected institution, Trinity College, Hartford, Conn., has been a scene of busy activity as it held its 129th commencement exercises, granted 10 honorary degrees, announced a staff change and a faculty addition, held one conference and scheduled another.

The college conferred baccalaureate degrees on 217 young men—the third largest graduating class in its history—including eight Episcopal pre-theological students.

Meanwhile, 10 men received honorary degrees, including the Very Rev. Louis M. Hirshson, dean of Hartford's Christ Church Cathedral, and the Rev. Robert J. Plumb, former rector of St. Mark's Church, Washington, D.C., and executive secretary of National Council's Armed Forces Division.

Others were Dr. John F. Enders, Brookline, Mass., Nobel laureate in medicine; Gov. Abraham A. Ribicoff of Connecticut; Dr. Frank Diehl Fackenthal, former provost and acting president of Columbia University; Frederick B. Rentschler, chairman of the board of United Aircraft Corporation; Karl W. Hallden, manufacturer and inventor; Fred D. Carpenter, professor of German and Literature at the University of Vermont; Arthur A. Houghton, Jr., president of Steuben Glass, Inc., and James M. Symes, president of Pennsylvania Railroad.

Appointments Made

Trinity's president, Dr. Albert C. Jacobs, has announced staff and faculty changes, both to be effective this Fall. Kenneth C. Parker, director of public relations and executive secretary of the alumni association at the Taft School, Watertown, Conn., is the new director of public relations for Trinity. The Rev. Dr. Edmund LaB. Cherbonnier of Barnard College (of Columbia University), is the new Associate Professor of Religion.

Separation of teaching in religion from the chaplaincy was recommended to Dr. Jacobs by a Faculty Committee on Religious Life. The recommendation prompted him to assign administration of the college chapel of the Rev. Allen F. Bray, assistant chaplain, until a new chaplain is appointed.

Meanwhile, more than 100 teachers and administrators of colleges from the Northeast participated in the sixth annual faculty conference in theology, held at Trinity under the sponsorship of the Provincial Committees for College Work of the Church.

A three-man faculty led the conference: Cleanth Brooks, professor of English at Yale University; Dr. Robert C. Dentan, professor of Old Testament at General Theological Seminary, and Dr. Robert D. Rodenmayer, professor of pastoral theology Church Divinity School of the Pacific.

Scheduled at Trinity Aug. 22-26 is the Annual School of Church Music for organists and choirmasters conducted by the Church's joint commission on music. Faculty includes Paul Allen Beymer of Cleveland, director; Ray Francis Brown of GTS; Edward B. Gammons of Groton, Mass., and Dr. Leo Sowerby of Chicago.



Attending annual conference of Episcopal School Association at Kanuga*

* (Seated, l. to r.) the Rev. Dr. Vincent C. Franks, rector of St. Andrew's Church, Jackson, Miss.; Grant, and the Rev. Mr. Strachan. (Standing, l. to r.) the Rev. Kenneth W. Cary, Pacific Palisades, Calif.; the Rev. Messrs. Brickman, Clarkson and Eckel.



ON STAGE with the All Saints' Chapel choir of St. Paul's University, Tokyo. This summer the group presented *Iolanthe*, its sixth production of a Gil-

bert and Sullivan operetta and first to be held in St. Paul's new Tucker Hall auditorium. Already planned for next year: *The Pirates of Penzance*.

THE CHURCH OVERSEAS

Japan Plans Hospitality For Convention Delegates

Hoping that many Honolulu visitors will be able to get to Japan, the Japanese House of Bishops has appointed a Committee of Hospitality to assist them in pre and post-General Convention tours.

During the meeting at Noborebet-su, Hokkaido, Presiding Bishop Michael Hinsuke Yashiro of the Nippon Seikokai appointed to the official committee Dr. Paul Rusch, director of KEEP (Kiyosato Educational Experiment Project); Henry F. Budd, the American Church's representative in Japan; Mrs. A. M. Oglesby of Osaka; the Rev. John J. Lloyd of Kyoto; the Rev. Keitaro Nishimura and the Rev. David M. Takenouchi of the National Council, Tokyo, and Michael Kanichi Ogawa, Tokyo layman.

Delegates to the convention and the Women's Auxiliary Triennial are receiving from the Japan Travel Bureau letters of invitation and illustrated guides to Japan. These booklets are also available to Episcopal visitors from that agency's offices in New York and San Francisco.

Because visitors will have limited time, the Hospitality Committee requests them to send advance notice of their visit to Dr. Rusch, care of St. Luke's Hospital, 19 Akashi cho, Chuo ku, Tokyo, who will act as coordinator.

Already included on the before-and-after Convention guest list are

Bishop Horace W. B. Donegan of New York and his chaplain, the Rev. Canon Edward N. West; the Rev. Laman H. Bruner, rector, St. Peter's Church, Albany, N. Y., and Bishop and Mrs. Stephen H. Bayne of Seattle.

Missionaries Meet

Meanwhile, a week after the Japanese House of Bishops' meeting, the Kyomuin, national headquarters of the Nippon Seikokai, was host to the annual conference of Anglican missionaries in Japan.

Presiding Bishop Yashiro reviewed the state of the Church, and advised that a greater emphasis be put on the diocese as the basic unit in the Church.

Conducting a meditation was the Rev. Cyril H. Powles, son of the Bishop of Mid-Japan, and visitor to the meeting was the Rev. Massey H. Shepherd, Jr., of the Church Divinity School of the Pacific, Berkeley, Calif.

Cementing Relations

Two events made religious history in Australia recently: a dedication ceremony in Brisbane and a foundation stone laying in Canberra.

In Brisbane, Bishop Horace W. B. Donegan of New York became the first American bishop to perform a dedication ceremony in that country, when he dedicated three memorial stained-glass windows commemorating past parishioners of All Saints' Church of England, Wickham Terrace.

Bishop Donegan, on a good-will mission aimed at cementing relations between the Anglican Communions of the two countries, was invited to Australia by the Primate, the Most Rev. Howard W. K. Mowll.

Meanwhile, in Canberra, the Governor General of Australia has laid the foundation stone of a library and college, which is expected to become eventually the setting for a "great parish church for the nation, an Australian version of Westminster Abbey," to quote the Bishop of Canberra and Goulburn.

Dedicated to St. Mark, younger companion of St. Peter (the proper name of Westminster Abbey is the Collegiate Church of St. Peter, Westminster), the college will provide for the advanced study of theology.

Both the college and library will also be a memorial to the chaplains, doctors, dentists, nurses and missionaries who died in Australia's wars.

It is intended that eventually the church and the college will be one complete institution.

Episcopal 'First'

Thomas C. Major, Honolulu businessman, was elected recently to head that city's Council of Churches. He is the first Episcopalian to hold that position.

Major is a past treasurer and director of the organization, and has served as head of the Diocesan Laymen. He is a recipient of the Bishop's Distinguished Service Cross, and in June, 1952, was honored as the "American of the Week" for his community activities.

Some Questions on the Seabury Series

THE PUBLICATION of the first installment of the "New Curriculum" course materials marks another chapter in what may prove to be the most significant development in the life of the Church in recent years.

Members of the National Council's Department of Christian Education, together with scores of co-operating parishes, have devoted nine years of labor to this important venture. They will naturally be pleased to see it beginning to bear fruit, and the Church will be grateful to them for the care and ability they have exercised.

We feel, however, that these materials are too important and that the whole matter of Christian education is too vital to the life of the Church for these materials to be received and set on one side merely with graceful courtesy and becoming gratitude. Such would hardly do justice to their real significance.

They must be seen, furthermore, against the background from which they were produced and in the light of the educational and religious questions which they seek to answer. These course materials are only a small part, although a most important one, of all that has been done, is being done, and will be done with the aim of making the Church a more effective teaching instrument.

The publication of these materials makes imperative a great and serious discussion within the Church. The so-called "New-Curriculum" is not simply one more contribution to our already bulging stock of materials, which of course, still remain available for those who prefer to use them.

There are those who contend that the Seabury Series marks a return to the really basic principles by which the Gospel has been proclaimed from the beginning, but to others this new program appears to aim at nothing short of a revolution in Christian education. Clearly, proposals of this kind must be subjected to the most careful scrutiny and the most searching critical discussion.

It is evident that this discussion has already been going on for some time. Some members of the Church are frankly hostile to the new program, while many are unreservedly enthusiastic. Perhaps most people are not yet committed to either side, but this is an issue in which a position of neutrality cannot long be maintained.

Episcopal Churchnews does not propose to make a final judgment upon these new materials at this time. We should like to suggest, rather, some of the questions which must be considered if we are ever to reach a mature judgment. In any great discussion,

the first stage must be devoted to defining the questions and clarifying the issues. We may not yet be ready to answer these questions, but if we are to think about the matter at all seriously we must at least know what the questions are.

1. The Philosophy

The Department of Christian Education has made clear what its fundamental pre-suppositions are. The Director of the Department has said on several occasions that the goal of Christian education, as he understands it, is to bring the ancient truths of the Christian Faith to people in such a way that they will know salvation NOW. This new program seeks to begin with people where they are, and proposes to bring the Eternal Truth of the Gospel to them in terms of their needs, their capacities, and their interests. The members of the Department insist that people will not listen to answers to questions they have not asked. Real learning, they maintain, takes place only where real needs are being met. The contention is that before the Faith can grip people it must confront them with real relevance where they live.

The question here is quite simple: Will the new materials make our people more "question" conscious than "answer" conscious; more concerned with man's need than with God's purposes? Will this approach to the educational problem through human need tend to side-track the proclamation of the great facts of our Faith? Will there be a neglect of the systematic study of the Christian Faith and the Bible which should be part of every mature Christian's training? In short, can we be sure that the "content" of the Faith will be taught?

When we set out to answer these questions, we would do well to return to the New Testament and the Creed. Was it not "for us men and for our salvation" that God sent His Son? May it not be that the great facts of God's mighty acts are, in their ultimate meaning, directly related to man's ultimate need? Yet the question remains: "Which shall be our primary point of reference, man's need or God's purposes?" Does one have to exclude the other? Is this new program the solution, or even the beginning of the solution, or perhaps a step towards the solution, of this problem?

2. The Theological Issues

The first question which some will raise under this heading can be starkly and quite easily formulated. (And again we do not attempt to answer the question, but to ask it.) Is the central theme of the

Christian revelation really compatible with an "experience centered" technique? Does not our possession of a Gospel rooted in historical fact demand, on the contrary, a content-centered teaching technique? Does it not also require an attitude which—while all the time sensitive to the needs and mental conditions of those to whom it speaks—is primarily concerned with the proclamation and handing on of the truth of God committed to the Church?

Do the materials now before the Church take seriously enough the great fact of human sin? Can the need for rescue from loneliness be equated with the need for redemption from sin, as some of the materials seem to suggest? We are sure that the editors of the Seabury Series have considered this question, but we raise it, nevertheless, because of the constant danger that the Faith may be used to serve a merely human purpose. Dare the Church even appear to embrace the error of an ancient Greek sophist that "man is the measure of all things"?

The ruling idea of the Gospel is the establishment of the Kingdom of God. In and with the triumph of the Kingdom all of man's authentic needs will indeed be richly supplied. But the Kingdom is the goal, and the meeting of needs is a by-product. This is the strange paradox of losing our lives to

find them. And this central idea should be kept in mind as we try to evaluate this new approach to our teaching vocation.

One other theological question presents itself: The role of the Church. Is the Church the company of the redeemed, or is the Church the redeemer? There is only one answer to this question. The Church certainly shares in Christ's redemptive work, but do the materials sufficiently distinguish between the Church and her Lord?

3. *Pragmatic Considerations*

Lastly—and the question must be raised here because it will be raised elsewhere by so many parish priests—we may well ask whether this program is suited to the needs of many of our parishes, particularly the smaller ones. The "new" curriculum makes very heavy demands upon the time and energy of parents, clergy, and teachers alike. Can the average parish use the materials effectively? But another side to this question is this: Can there ever be an effective program in Christian Education with the same degree of dedication, work, patience, and skill which these new materials most certainly will demand?

It is clear to every informed member of the Church that the conventional materials have not been entirely satisfactory. There has been a great deal of dissatisfaction, and out of this came the demand for a new approach. Dedicated and gifted men and women in the Church have worked hard to produce these new materials, and they are only part of all that has been done to revitalize the entire educational work of the Church. As Canon Wedel has said recently in this connection, to judge this entire program by these materials alone is "like judging any army by its manual of arms."

For many of us it will be much easier to be critical, clever, and cynical about these materials than to face the bold demands of this exacting approach to Christian education. But we insist that we can best serve the program itself by facing the deep questions which it raises in the minds of most thoughtful Churchmen. There is nothing to be gained in a purely negative approach.

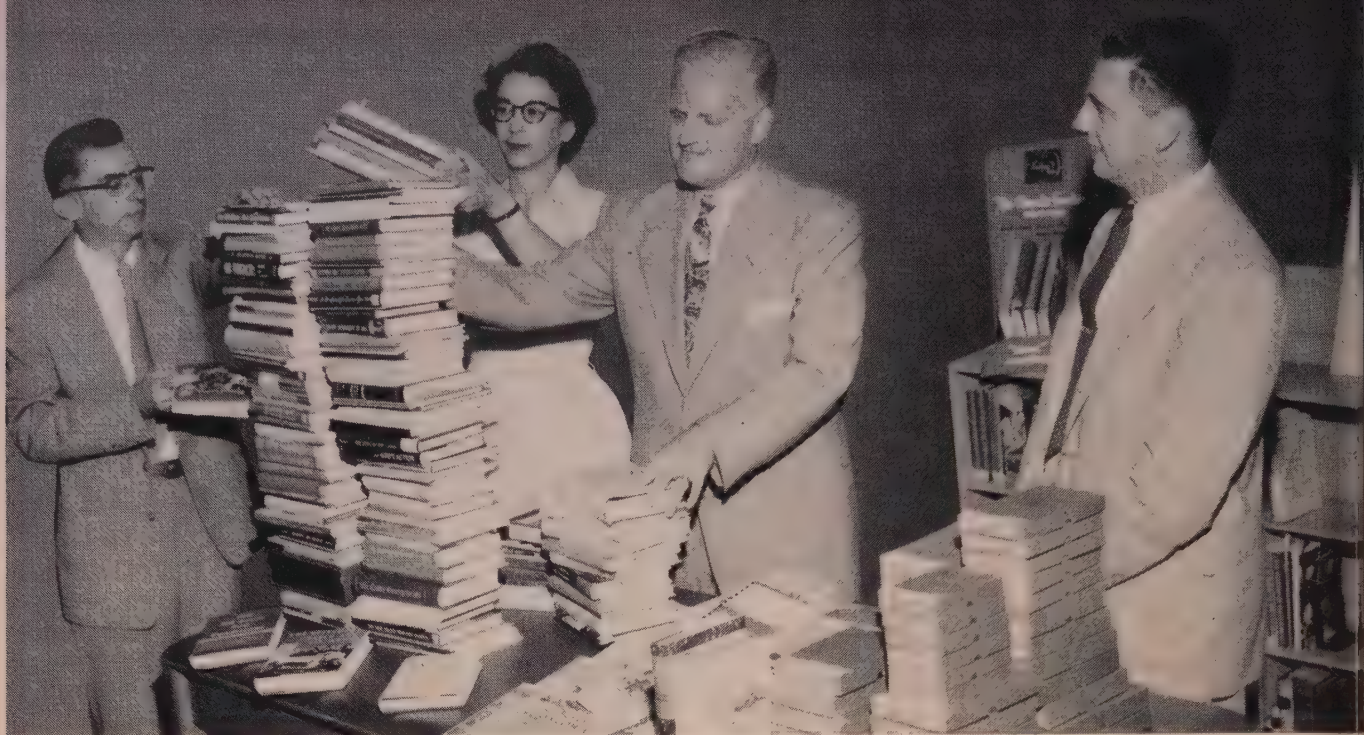
We withhold judgment on this material, but we would insist that our questions are real questions, that the issues we have raised are manifestly of the greatest importance, and that these questions must be presented for the earnest, humble and prayerful consideration of the entire Church.



Because, We Believe . . .

As has been pointed out above, that much good can come from a widespread discussion centered around the Church's new approach to Christian Education, "Episcopal Churchnews" is opening its pages to what might well be likened to a debate of several phases of the new curriculum. In the issue of September 4, our editors have invited two well-qualified clergymen to prepare "pro" and "con" articles on the question, "Is The New Seabury Series Theologically Sound?" May I suggest that you make it a point not to miss these two articles and the others which will follow in subsequent issues of this magazine.

THE PUBLISHER



With the help of Mr. Buckley, left, and Mr. Freyberg, second from the right, Miss Miller adds the Seabury Series to the large list of books published by Seabury. Looking on at the far right is the sales chief Schneider.

Progress at Seabury Press

After three and one-half years, sales through the Greenwich publishing house have exceeded the eight-million-book figure

By LEON McCAULEY

ON JANUARY 2, 1952, The Seabury Press officially "opened its doors for business," with a staff of eleven, two rooms in Tucker House, and a list of three books and a number of pamphlets produced by the Department of Christian Education.

Now, three and one-half years later, The Seabury Press catalog lists more than two hundred and fifty titles, and a staff of fifty occupies quarters in two buildings. Sales during the first year more than doubled the anticipated volume, and in the summer of 1955 totaled over eight million books.

The story of this remarkable progress is also the story of the growth of the Department of Christian Education. Together they can be traced back to 1945 when the Rt. Rev. Lewis Bliss Whittemore called attention to the lack of progress in Christian education throughout the Episcopal Church, first to the house of Bishops and then to the General Convention of 1946. The result was a revitalized, reorganized Department of Christian Education. A budget sufficient to finance new work was established; the Rev. Dr. John Heuss was appointed Director; and a large scale

project was begun: the "new curriculum," now known as the Seabury Series. The first tangible results were the Church's Teaching, with *The Holy Scriptures* appearing in 1949, followed by *Chapters In Church History*, 1950; *The Faith Of The Church*, 1951; and *The Worship Of The Church*, 1952.

As this project developed, an agency was needed to distribute the books and pamphlets. And in 1949 action of the National Council set up The Seabury Press as a publishing house. In September 1951, Leon McCauley, formerly head of the Religious Department at Oxford University Press, was appointed manager, and three months later the ground work had been laid for a professional publishing house set-up to handle the production and sale of the Department's books and courses.

The Press was incorporated in February, 1952, and a Board of Trustees created with the Presiding Bishop as chairman, Dr. Heuss as president, and Mr. McCauley as vice-president. Later in 1952 the Rev. Dr. David R. Hunter replaced Dr. Heuss as president of the Press and Christian Education Director.

Although responsible to the National Council through the Department, the Press is set up entirely outside the missionary giving of the Church and does not receive an annual appropriation from the missionary budget. Gifts have been made through the Episcopal Church Foundation towards its establishment, but the Press must be self-supporting.

First Printing Sell-out

Within its first year of publishing, the Press brought out *The Worship Of The Church*, selling out the first printing of 30,000 copies in six weeks; the seventh printing of *The Holy Scriptures*, the fourth printing of *Chapters In Church History*, and the third printing of *The Faith Of The Church* in new cloth and paper bindings; Basis A. Yeaxlee's *RELIGION AND THE GROWING MIND*, one of the most important and distinguished titles on the list; fourteen pamphlets, courses and reports for the Department of Christian Education; and the de luxe, two-color facsimile edition of the Prayer Book.

Published in time for the General Convention of 1952 to commemorate the four-hundredth anniversary of the Second English Book of Common



Tucker House, Greenwich, where the Press started in only two rooms

Prayer, this book was the first facsimile edition of the Standard Prayer Book of 1928 available for general use. It was published in three bindings: red linen, red morocco, and a hand-bound and hand-tooled red Turkey morocco limited edition of fifty-five hundred copies. Copy number one was presented to Bishop Henry Knox Sherrill, and every bishop received a special copy of the linen edition bound in purple.

In keeping with its ever expanding program, the Press marked its first anniversary by moving into new and larger quarters across the street from Tucker House in the Greenwich Town Hall Annex. Here editorial, business, promotion, sales and production offices occupy the entire top floor of this remodeled school building; the shipping room, now three times its original size, remains in the basement of Tucker House.

At the same time, the sales force,

which originally consisted of one man who combined the duties of sales manager and salesman, increased to three Seabury Press representatives and two commission men. Now, five men and a full-time sales manager, Stewart P. Schneider, sell Seabury Press publications throughout the country.

A new arrangement, effective this spring, merged the forces of Seabury and Cambridge University Press so that both lines, designated for similar markets, are now carried by one man in each territory except the West Coast. The new set-up will increase both the economy and the efficiency of the sales operation.

Growth in the sales department during 1952 was also accompanied by development in other departments. An order department, now operated by a staff of eight, was established to handle the orders for Seabury Press titles, books of other publish-

ers, and church supplies. At the same time, the shipping room, where Tony Mammone once filled orders in a corner of the Tucker House basement from mimeographed invoices, took over nearly the entire area. A permanent crew of four now stocks and ships nearly one thousand different publications to a growing customer list.

In January of 1953, as part of its service to the Church, the Press began the publication of its complete line of Prayer books and combination Prayer Books and Hymnals. Three different sizes in a wide variety of bindings were followed six months later by the new pocket or medium size book. And by the end of the year seventy different styles were available each with the official seal on the title page and all printed to conform to the Standard Copy word for word, line for line and page for page. New books are constantly being added, so that at present the Seabury line includes five sizes and more than eighty styles.

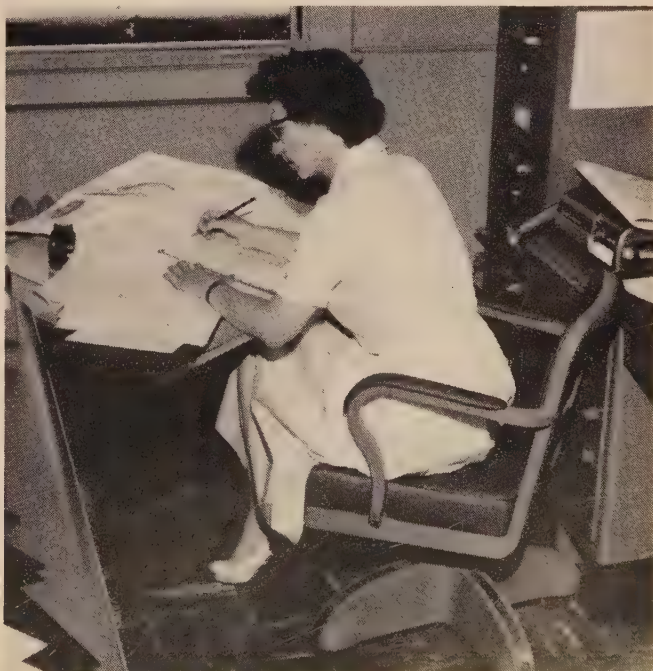
Concurrently, of course, the Press continued its production of material for the Department, as well as books of general religious interest by both American authors and Anglican scholars of other countries. To date, six Seabury Press titles have been Pulpit Book Club Selections: *Our Christian Vocation* and *Do You Want Inward Power?* by John Heuss, *Christ In The Haunted Wood* by W. Norman Pittenger, *Preaching Values In The Bible* by Corwin C. Roach,

(CONTINUED ON PAGE 29)

Manager McCauley of the Press at work in his office



Miss Miller, working on Fourth Grade Reader proofs





*They kneel in the choir stalls, and as author says: 'From this little nucleus there streams a power'**

Early In The Morning!

Connecticut Brother of St. Andrew group gathers at 6 A.M. for prayer, brief business meeting, sick-call assignments

By LEONARD H. FLISHER

EVERY morning alarm clocks ring out to awaken people for their daily tasks. But for men of the Brotherhood of St. Andrew at St. Paul's Church, Wallingford, Conn., alarms on Tuesday mornings remind them of a six o'clock meeting at the Church.

The choice of this early hour came about by a process of elimination. Inspired by an address given by Morton O. Nace, the diocesan director of Youth and Laymen's work, and national officer in the B.S.A., a group of men met with the rector to start a chapter of the Brotherhood. All were agreed that the group should form, but no hour of meeting could be selected. Every suggestion of a possible hour in a week was vetoed by one or more of the group. Finally, one of the men said: "Why don't we say our prayers about it?" So right there, the group said a prayer asking direction. Almost in jest the hour of six A.M. was suggested. But the idea caught on—as if in answer to the prayer. It was decided so to do.

The first meeting was fully at-

tended. The usual jokes were bandied about anticipating the alarm clock, awaking every hour on the hour, and the sleepy eyes; but the group was there. And so it continued week by week, at the early hour of six A.M. A simple form was followed. The group went in to the church chancel and knelt in the choir stalls. The Brotherhood service was offered in its entirety. Half way through, the group stopped to read a chapter in the Gospel of St. Matthew. An intercessory list for all sick and "shut-ins" was read. Each member was encouraged to offer his own petitions or intercessions or thanksgivings.

At first this was a difficult task. It is hard to pray alone in a group. But gradually the Prayer Book suggested appropriate devotions. Different projects in the Church were commended to God. As each Parish need arose, it was offered to God in prayer. When the service was over the group ad-

joined to the Parish House. There a discussion would ensue about the Scripture passage of the day. "What did it mean to you?" "What does it mean to your personal life and your life in the Church?" In this way the insights came from God through the Holy Bible.

Then a brief business meeting was followed by a report on parish calls. Then new assignments were made by the rector. These calls included a visit to a sick man in the hospital, a new family just moved to town, a prospect for the confirmation class, and so on.

At 6:45 the meeting closed while all except the rector and a doctor dispersed for a seven o'clock whistle. These two usually stop in a nearby bakery to obtain some freshly baked doughnuts for breakfast (which breakfast they both happen to prepare for the rest of their families!).

For over a year now, this has been the pattern of the group. The accomplishments have not been spectacular.

(CONTINUED ON PAGE 30)

*In photo, front, are Rector Flisher, Howard Twing, James Ballard, Charles Wooding. Second row, F. M. Cowles, Ralston Dunne and Dr. Robert Boyd.

Our Missionary Enterprise

It stands 'in need of a daring reappraisal,' writes priest, who says the answer to rousing Church to task is spiritual

By WILLIAM A. HIO

IN RECENT years there has been a growing restlessness among some American Episcopalians that we are not doing our fair share in the missionary expansion of the Anglican Communion. When we compare our Church's missionary effort first with that of the Church of England and secondly with American Protestant bodies, there are grave reasons why American Episcopalians should sit up and take notice.

If we consider the world-wide growth of the Anglican Communion in the past one hundred years, it is indeed impressive. Of course, much of the growth is the result of Englishmen leaving their homeland and settling in the dominions. But we are concerned here with the strictly missionary work. The record of the whole Anglican Communion in the traditional missionary areas of Africa and Asia numerically is second only to that of Rome. However, the credit for most of this success lies with the Church of England, which carries on extensive missionary work throughout the British Empire and in adjacent areas.

The Church of England is the mother church of autonomous "new churches" and dioceses, excluding new dominion churches, which today number over 4,500,000 members. The Australian Church and New Zealand Church have cause to rejoice in their Pacific Missions, an area where the Anglican work is second to none. Also, our neighbors in Canada rejoice that about half of Canada's Indians and Eskimos are Anglican. Our Episcopal Church, which of course entered mission work in earnest much later than the Church of England, has many missionary achievements, for which it is justly proud. Yet compared to the English Church, the American Episcopal

Church, which has evangelized areas today claiming about 200,000 members, has made a very modest contribution to the expansion of the Christian Church.

But a more startling comparison can be found in the United States. Because the Presbyterian Church U.S.A., North, most parallels our own Church in size and social and cultural background, I have chosen it as a representative Protestant Church to compare with our own. (SEE TABLE) I could have chosen some smaller religious bodies, where the comparisons are even more embarrassing.

A glance at the accompanying statistics indicates that while over-all Presbyterian giving is about 20% above ours, their over-seas effort is about three and one half times our own. Another interesting comparison appears in our own figures. Notice that between the depression year of 1935 and the present our total income has quadrupled; but our over-seas budget has not quite doubled.

The duty of the American Episcopal Church to take a greater portion of the Anglican Communion's missionary responsibilities is made still clearer when we compare the present day situation of the Church of England with our own. Ever since the First World War when Britain lost about a million young men killed and suffered two million additional casualties, the number of priests in the Church of England has gradually decreased. The long Second World War further added to the burden.

In addition the Church of England along with the rest of the country suffered great financial set backs, which further curtailed the Church's ability to maintain the great missionary endeavor of the past. On the other

(CONTINUED ON PAGE 26)

Comparison of Missionary Giving

THE EPISCOPAL CHURCH

Total Income	Overseas Giving*
\$ 41,746,056	\$1,592,913
30,425,500	1,166,157
46,170,035	961,364
125,532,521	2,191,377

PRESBYTERIAN CHURCH, U.S.A., NORTH

Total Income	Overseas Giving*
\$ 57,382,988	\$4,665,183**
36,801,474	2,916,535
59,699,015	3,877,488
158,775,755	6,863,554

Episcopal figures through 1945 often do not include certain expenses such as travel, pensions, etc. Also certain grants made by the Woman's Auxiliary are absent from figures. But Presbyterian appropriations do not include Alaska, Puerto Rico and Cuba, which come under the work.

Adjusted to include an average of a million additional dollars annually from endowments. Also, in neither the Episcopal nor Presbyterian figures are included funds from special drives.



The author, Father Hio, standing at far left with group of General Seminary students in 1953, was recently scheduled to transfer from Japan to island of Okinawa

True To Life

Realistic quality of 'Love Me or Leave Me' cited

By WILLOUGHBY NEWTON

(English Master, Kent School)

SURPRISINGLY enough, seeing "Love Me or Leave Me," the film biography of singer Ruth Etting, is a rewarding experience. It performs the two functions a viewer has a right to expect from a movie which has pretensions of being anything more than a bit of fluff—that is to say, it pleases and instructs.

It fulfills the first function in that it gives immediate pleasure derived from seeing a competent script, well acted, well directed, brightened by a pleasant use of color, a better-than-average (both in quality and quantity) offering of songs, and the almost inevitable nostalgia for the 'Twenties. It fulfills the second function by giving the movie-goer something worth mulling over, something to take home after the show other than a half-eaten candy bar.

It is in doing the latter—not always with the same sensitivity and perception, one must admit—that "Love Me or Leave Me" exceeds what were probably the ambitions of the men responsible for its production. It instructs because it is more than just a musical; because it is more than just a biography. It is true to life!

This realistic quality, and hence the impact of the film, are the result of a chronicling of what *could have happened* in real life time and time again. The pattern it unfolds is one which human experience, especially as understood by a Christian, recognizes as being both true and meaningful.

It is a pattern, moreover, which this commendable little offering shares with such diverse works as Marlowe's *Doctor Faustus*, Tolstoy's *Anna Karenina*, Coleridge's *Rime of the Ancient Mariner*, Shakespeare's *Macbeth*, Ibsen's *A Doll's House*, Dickens' *Hard Times*, and countless other works of great or near great perception into the nature of the human predicament. In its simplest form the pattern presents the fact that choices, particularly moral choices, have consequences and that these consequences are not always good or desirable.

The movie, itself, is the story of an ambitious and talented singer who, in her determination to take a short cut to glory, has the dubious good fortune

of enlisting the interest, not purely Platonic, and assistance of a lame Chicago racketeer, Marty (the Gimp) Snyder. Forced to choose between Marty (who offers her connections, drive; the ability and the willingness to push people around, a demonic devotion, and the possibility of quick success) and a small-time piano player named Alderman (who offers her love, understanding, encouragement and the other things which overly-ambitious people tend to underestimate or ignore), she chooses Marty.

Once having made the choice, she begins to realize the implications of it—that one has to pay for success; sometimes one has to pay excessively. She realizes this fully when she can parry Marty's demands for payment no longer: She must submit to his love-making, however undesired or repugnant, and finally to marriage. In the scenes which follow, we are made to feel with surprising vividness the torment of a human personality caught in a predicament which is intolerable, involved in the awful process of gaining self-knowledge and of realizing that this is a moral world.

It is the performance of James Cagney as "the Gimp" which impresses us with the intolerable nature

of the situation in which the heroine has involved herself. As played by Cagney, Marty—compensating for his lameness and short stature—is a coarse, ruthless, possessive little man driven inexorably by a demon. But he is a man, too, who is at one and the same time repulsive, reprehensible and yet strangely pathetic. Doris Day, though sufficient as Miss Etting, gives a performance which is essentially passive, moving from something like determination at the beginning through various expressions of suffering, realization, resignation, to final rebellion. But it is this very passivity, recoiling from the hammer blows of Marty's personality, which makes the situation live and become meaningful.

To be sure, the film is neither high tragedy nor a cinematic masterpiece, but as a result of the competent job done by Miss Day and Mr. Cagney, it reaches a level of pathos and realism (in at least one sense of that difficult word) not usual in films of this or any other category. And what is more to the point, few of Hollywood's offerings, especially musicals, recognize the pattern here portrayed as either significant or true. The view of life which most musicals—indeed most movies—portray suggests that all choices are good, and the inevitable consequences of them are wealth, gladness (mistaken for joy and happiness), and a movie contract.

Those of us who look at life as Christians and who turn for our reading to sources other than movie magazines know how shallow, unreal and unmoral such a view of life is, and we are grateful for movies which do not succumb to it. END



Talented singer has dubious fortune of winning interest of the 'Gimp'

On A 'Poem' And Myths

Buber's work a 'stamp of inspiration, genius'

By EDMUND FULLER

N REINHOLD NIEBUHR'S *The Self and the Dramas of History* (Scribners) and innumerable other recent books of Christian theology and philosophy, allusions and acknowledgements of indebtedness are made to the little book, *I and Thou*, by the Jewish philosopher, Martin Buber. So important has been Buber's impact upon advanced Christian thought in our time that I have decided to give some space to two of his basic works.

I and Thou. By Martin Buber. Scribners. 120 pp. (Paper) \$1.50.

Good and Evil. By Martin Buber. Scribners. 143 pp. \$2.75.

Admittedly *I and Thou* is a difficult work. It is mystical and poetic—in fact in a sense it is a poem far more than a work of exposition or argument. As its translator, Ronald Gregor Smith, says, "... it must be read more than once, and its total effect allowed to work on the mind; the obscurities of one part ... will then be illumined by the brightness of another part. For the argument is not as it were horizontal, but spiral; it mounts, and gathers within itself the aphoristic and pregnant utterances of the earlier part."

At a seminar at Seabury House last year, Dr. William G. Pollard devoted an entire afternoon lecture and discussion to this strangely intense, concentrated and seminal book. Dr. Pollard called it "extremely significant for people trapped in the scientific habit of thought" (a point in which the great German theologian, Karl Heim, concurs).

Buber tells us, in effect, that we stand in two kinds of possible relationships to the elements or inhabitants of the world around us: either that of *I-It*, or that of *I-Thou*, which he designates as "primary words."

I-It is an objective position—it is where the investigator stands, for example, whether he be investigating inanimate phenomena or people. The *I-It* experience is severely bounded and limited within the realm of *things*. It is an illusion to suppose that the *I-It* contact can be other than limited—it is the realm of specific objects.

"But when *Thou* is spoken, the speaker has no *thing*; he has indeed nothing. But he takes his stand in relation."

I do not claim that I have mastered this remarkable book, and I am not going to venture into glib exposition of so much that is cryptic and requires reading in depth, and meditation. I shall simply offer some of its provocative statements in the hope that they will lead some to acquire the book and to live with it for a while—for this is what must be done, in approaching it.

"The primary word *I-Thou* can be spoken only with the whole being. Concentration and fusion into the whole being can never take place through my agency, nor can it ever take place without me. I become through my relation to the *Thou*; as I become *I*, I say *Thou*. All real living is meeting."

On love: "Feelings accompany the metaphysical and metapsychical fact of love, but they do not constitute it. The accompanying feelings can be of greatly differing kinds. The feeling of Jesus for the demoniac differs from his feeling for the beloved disciple; but the love is the one love. Feelings are 'entertained'; love comes to pass. Feelings dwell in man; but man dwells in his love ... In the eyes of him who takes his stand in love, and gazes out of it, men are cut free from their entanglement in bustling activity. Good people and evil, wise and foolish, beautiful and ugly, because successively real to him; that is, set free they step forth in their singleness, and confront him as *Thou* ... Love is responsibility of an *I* for a *Thou*."

"The world of *It* is set in the context of space and time.

"The world of *Thou* is not set in the context of either of these.

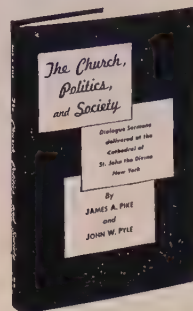
"The particular *Thou*, after the relational event has run its course, is bound to become an *It*.

"The particular *It*, by entering the relational event, may become a *Thou*."

"Without *It* man cannot live. But he who lives with *It* alone is not a man."

(CONTINUED ON PAGE 25)

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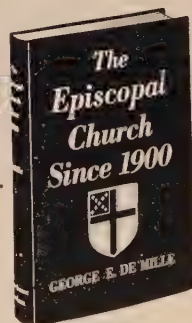


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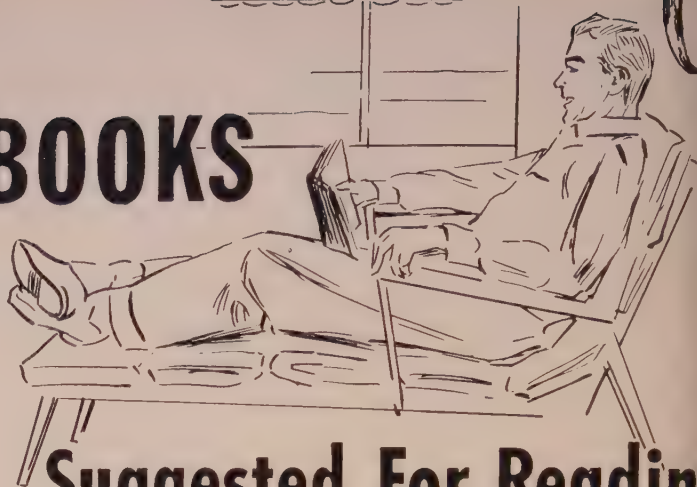
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This emphasis on the mystery of the relational, on the experience of meeting, is the essence of Buber's beautiful book. Over against an objective-materialistic world, he sets the superb statement of the personal and transcendent world.

The other work I am considering, *Good and Evil*, brings together in one that were originally separate publications: "Right and Wrong," and images of Good and Evil."

The first part takes the form of an exposition of five psalms (the 12th, 13th, 82nd, 73rd and 1st). In Buber's own definition: "The interpretation of the five psalms which is given in this book is intended to make clear what they have to say to us about the difference between mere consciousness and true existence as the nearness of God. It may therefore be described as an essay in existential exegesis."

Here is what he has to say about lies: "The lie is the specific evil which man has introduced into nature. All our deeds of violence and our misdeeds are only as it were a highly-refined development of what this and that creature of nature is able to achieve in its own way. But the lie is our very own invention, different in kind from every deceit that the animals can produce. A lie was possible only after a creature, man, was capable of conceiving the being of truth. A lie was possible only as directed against the conceived truth. In a lie the spirit practices treason against itself."

Another aspect of this matter arises in the second part, in which he touches upon the prideful claim of self-creation, as encountered in the scriptural and other myths. Of this claim to be the creator of oneself and other things, Buber says: "It is no verbal lie confronting a verbal truth; it is an existential lie against being." This theme of "being" is recurrent in the whole book, often reminding me of passages in Paul Tillich's *The Courage To Be* (Yale), reviewed here sometime ago. "... over against the claim of nothing there is God. The 'picked' have in the end a direct experience of their non-being, the 'pure heart' have in the end a direct experience of the Being of God."

Part Two of the book brilliantly explores the early Old Testament myths concerning the nature of evil and how it arose. These it places in relationship to certain equally ancient Iranian (Persian) myths on the same theme. Particularly outstanding are the discussions of the Fall story, in the Garden of Eden, and of the always puzzling story of Cain. The conclusion (CONTINUED NEXT PAGE)

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cept of "becoming as God" is explored as a pattern of irony.

In the section headed "Imagination and Impulse," Buber develops his thought from the text, "for the imagery of man's heart is evil from his youth." "Imagery," he says, "the depictions of the heart," is play with possibility, play as self-temptation, from which ever and again violence

springs." He continues this idea in terms of man setting his own imagined-possible against the reality of God.

The book *Good and Evil*, richly rewarding, is more readily accessible in its ideas than *I and Thou*. The latter work, however, in all its difficulties has the stamp of inspiration and genius.

EN

OUR MISSIONARY ENTERPRISE

Anglicanism . . . 'not in conflict with science'

(CONTINUED FROM PAGE 21)

hand, the American Church has grown tremendously in wealth; and presently the number of clergy is expanding faster than ever before.

Our work in Japan is an excellent example of how this enforced retrenchment by the Church of England has affected one area of Anglican endeavor. At present there are over 2,000 Protestant missionaries in Japan, over 1,600 Roman missionaries, but only 100 Anglican. The total number of Christians is about 500,000, counting adherents in the Roman manner of including all baptized members. Bishop Yashiro estimates that by that reckoning there are over 60,000 living Japanese who are baptized Anglicans. Only half are still active. By the same reckoning Rome has 180,000; Orthodoxy 25,000; and Protestantism about 200,000; and these figures also should be halved for active members.

A Strong Ministry

Thus about one seventh of Japan's Christians are Anglicans; but today only about one missionary in thirty-six is Anglican. Fortunately the Nippon Sei Ko Kai (Holy Catholic Church of Japan) is blessed with a comparatively strong ministry. For instance we have 220 active priests; Rome with three times the members has about 400 clergy.

Nevertheless, the present proportion of Anglicans to the rest of Japan's Christians *will be lost* unless the American Episcopal Church significantly increases its contribution of priests willing to master Japanese to work as parish evangelists.

These statistics for Japan point to a further fact, which should arouse our admiration and thanks for the great missionaries whom we and our British, Canadian and Australian brethren have sent out in the past. While thirty years ago the proportion of Anglican missionaries to those of other churches was well above one to thirty-six; the fact re-

mains that on the average our relatively few missionaries have been blessed with outstanding success.

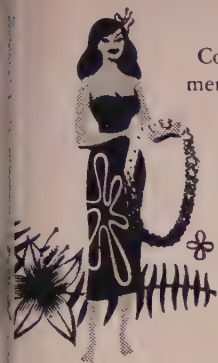
Some of the reasons for this effectiveness, at least in Japan, are the following: Anglican missionaries have in the Book of Common Prayer a great tool to aid them in evangelism. The sounds of the Japanese language are not difficult to make; and but two of them occur in English. The construction of the language, however, because it totally differs from our own, is extremely difficult. But with a Roman letter Prayer Book our missionaries relatively early are able to celebrate Holy Communion and officiate at other services, which in spite of a foreign accent, are tolerably understandable. The Protestant missionary takes many years before he can present anything like a meaningful extemporaneous worship service. Even then his services lack the weekly reemphasis of basic Christian teaching which the balanced liturgy of the Prayer Book in Japanese gives to our people. Still further, liturgical worship is the only public worship which the oriental knows.

England 'Respected'

Also Anglicanism has an intellectual appeal. It is not in conflict with science. But probably equally important, the Anglican Communion produces its from being linked with England, which continues as the most respected country in Japan today. The Japanese are impressed with the Anglican Communion's close association with democracy, especially the limited monarchy of Great Britain.

Rome's great missionary tool is her disciplined clergy and sisters and the awesome and splendid power of her worship to impress the stranger with the strength and beauty of Christ and His Holiness. Protestantism's tool is the personal witnessing of the salvation that comes through Christ, which call forth a conforming of the will to the Person of Jesus. There is no clear dichotomy between Rome and Pro-

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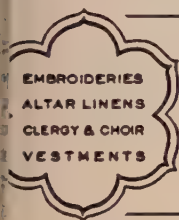
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estantism in this; however, there is
a very real difference of emphasis.

The Anglican, if he is wise enough
to use the full breadth of his own
tradition as an aid to evangelism, can
successfully emphasize both. He is
blessed with a liturgy which both
teaches the Gospel in the language of
the people and inspires by the beauty
and strength of its worship a rever-
ence for the presence of God's holi-
ness. The Protestant must wait until
his language is good enough to invent
his own worship; the Roman must do
his teaching apart from his Latin
liturgy. Of course a treasure we all
may or may not possess is the ability
to show forth the love of Christ in
our personal lives, a gift of grace
which is the most important of all in
the tools which a missionary can
bring to play.

Answer is Spiritual

The real answer to arousing the
American Episcopal Church to see its
missionary task is spiritual. It would
seem that in altogether too many
parishes and dioceses too high a pro-
portion of the church's resources are
being used to maintain those features
of the church's life which are not of
her esse; that is, which do not con-
tribute to the true reason for her
existence to win and perfect souls in
Christ.

But this spiritual insensitivity to
our missionary task can be seen in
specific cases. What are the reasons
a particular parish can conclude that
they can best further Christ's King-
dom by not paying their missionary
quota? The crazy things that can
sidetrack the missionary quota only
too pointedly indicate how so many
of our parishes, clergy and people, in
the hustle and bustle of maintaining
all of the prerequisites that a decent,
self-respecting American church
ought to have, have completely lost
sight of what the church is on this
earth to do. And so somehow a new
organ or new plumbing for the rec-
tory takes precedence over missions.

One might even ask how can it be
that diocese after diocese will set as
its primary goal raising minimum
clergy salaries to \$3,600 a year, plus
house and pension, when missionaries
start with just half this amount.
Mind you, missionaries are contented
with their salaries; but I know there
is just a little sadness in their hearts
when the brethren at home don't put
missionary giving on the top of the
list of the parish and diocesan aims.

Let us hope that in this General
Convention Year the whole Church
will place our mission task first in
its thoughts and prayers. Our mis-
sionary enterprise stands in need of
a daring reappraisal. END.

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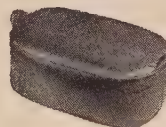
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WHAT THE YOUNGER GENERATION IS ASKING

With Answers by DORA CHAPLIN

On Being 'Funny'

Is laughter 'proper' in Christian gatherings?

THOSE who have experienced the joy that abounds in groups where the Church is indeed being the Church, sometimes forget that in this part of the twentieth century there are people who look upon even holy merriment with doubt or questioning. Moreover, one hears constantly, "He doesn't seem like a clergyman, he isn't a bit gloomy." How hard tradition dies!

This week a serious-minded youth, who has come in from a particularly strict sect, wonders whether laughter is proper in Christian gatherings. Unconsciously he may be saying, "Can these people be sincere?", since he has come to associate sincerity with solemnity.

This reminds us again how much effect our behavior may be having on other people. Glum faces do not draw the questioners closer to the Family of God, but the bubbling, gushing, over-enthusiastic person may drive as many away from the Church. Christian joy is a serene thing: it does not need to advertise itself.

Dear Mrs. Chaplin:

I have come into the Episcopal Church

from one which considers dancing, etc., wrong. I have changed my own ideas and no longer agree with them, but I still get a bit confused over all the laughing that goes on. I don't mean in church, of course, but at youth conferences. Is it wrong? I don't know what to think because I find that some of my friends who joke the most take their religion very seriously. Is it ever wrong to be funny?

T. (Boy, 16½ years old)

Dear T.

The last person who asked me the same question was a girl who came into our Church from the same kind of background as you. We were at a young people's conference, and being new to such gatherings, she said to me: "This doesn't seem to be like a religious conference, with all this laughing going on." By the end of the week she discovered that the young people were not frivolous about their beliefs. Very often they were laughing at themselves, which can be a very healthy occupation, for I am sure you will discover that all human beings are funny.

Nevertheless, we have to remind ourselves that there can be jokes and jokes. There are also several different kinds of laughter; for example, laugh-

ing with other people, or laughing at them, in a destructive way. It is possible to tease some shy person into greater loneliness while trying to show how "clever" we are. We can also laugh at the wrong time.

The same rules apply to "being funny." Have you ever noticed that at a happy family gathering, or on seeing old friends—or just being with people with whom you have much in common on a deep level—even slightly humorous remarks will set off a round of laughter? I believe this is when real joy is in the air—you will notice that most Christians are great laughers.

For one thing, they know about God's concern for us, and are learning, as the Prayer Book tells us, "to dread nothing but the loss of Thee." This takes a big load of worries from us and there is more time for thankfulness and rejoicing. Because Christians know themselves to be bound together in God's love through Christ, real joy can be a foretaste of heaven. The same feeling comes from playing together (at the right time). This prevents us from taking ourselves too seriously, and thus helps us to see life in a new perspective.

By good and bad jokes I do not mean only the obviously good and even ones, which are fairly easy to recognize. The kind of bad joke I mean is made at the expense of someone else, either to draw attention to oneself or to set oneself up as witty or wise, or sometimes it is made through jealousy—there is an attempt to lower the other person in the eyes of his friends. It brings the teller into the limelight for the moment, but someone suffers.

One of the hardest disciplines we have to learn is to tell a funny story only for the right reasons. The good reason would be an attempt to contribute to the enjoyment and relaxation of others, but it must always be something that builds up, or teaches, or entertains—not something that destroys, unless it is aimed at destroying a misconception.

You also know the "professional joker" who tries to hide his ignorance, and his inability to take part in a serious conversation, by being flippant. He is the destroyer of good group thinking, and instead of being content with bringing one helpful smile to his friends, succeeds in annoying everyone and preventing them from thinking. You have met him, haven't you?

From this I think you can see that laughter in itself is good and holy when it is shared at the right time, but when "being funny" is merely selfish, it is wrong. An evil thing usually something good twisted or

of shape. I believe God wants us to laugh.

Dear Dora Chaplin:

One of my favorite prayers in the Prayer Book is the *General Thanksgiving*. Can you tell me who wrote it, and is it very old? I am not a young person, but I read your column regularly.

Mrs. F. S.

Dear Mrs. S.

We welcome questions from all age-levels, so please don't apologize! If you want to know something, it is highly probable that a great many other people would like to know too, but they just haven't taken time to write in the question.

Scholars seem to be in doubt as to whether the Bishop of Norwich, England, *compiled* our wonderful General Thanksgiving from still old-

er prayers, or whether he *composed* it. Evidently he did not write the whole without reference to the work of others, for a prayer of thanksgiving attributed to Queen Elizabeth I, contains phrases very like the ones in our *General Thanksgiving*, the prayer which the Bishop of Norwich prepared for the revision of the Prayer Book in 1661. In it she thanks God for "manifold mercies so abundantly bestowed upon me, as well as for my creation, preservation, regeneration and all other Thy benefits and great mercies exhibited in Christ Jesus..." She lived, as you know, from 1558-1603. Some people think that both the Queen and Bishop Reynolds founded their prayer on a still older one, the original of which may have been lost.

END

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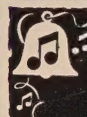
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PROGRESS AT SEABURY PRESS

Church's response to new curriculum 'overwhelming'

CONTINUED FROM PAGE 19)

Right Judgment In All Things by Austin Pardue, and *A Symphony Of The Christian Year* by Randolph Crump Miller. In addition to its own books, Seabury also took over a number of titles in the Cloister Press line from Wilcox and Follett, which brought to the list such outstanding authors as Theodore Parker Ferris, V. Norman Pittenger, Eric Montclair, Randolph Crump Miller and James W. Kennedy. This growing list resulted in the addition of an assistant editor to the staff, the position now held by Arthur Buckley.

A unique activity of the Press was the Booksellers Conferences held during 1952 and 1953. They first met at the College of Preachers in Washington, D. C., and the second at the School of the Prophets in San Francisco. Each was attended by representatives of both Episcopal Church bookstores and other general and denominational stores, recommended by the bishops, who were introduced to the Seabury Press list, program and aims. These meetings were the first ever held between bookseller and publisher at the latter's invitation.

Early in its history, the Press developed a retail business, the Seabury Bookstores, which supplies Churchmen with religious books of all publishers, Bibles, Prayer Books, calendars, greeting cards, magazine subscriptions, and church equipment. At first the bookstore operated on a mail order basis from Greenwich, but in July of 1952 the bookstore at 281 Fourth Avenue, New York, was opened. An outstanding example of a modern religious bookstore, it was designed by Paul Bergamini, specialist in church architecture, to provide maximum display space, light and storage facilities. During the past three years, the store has more than doubled its business, including among its customers not only the clergy and laity of the Church but people of many denominations and faiths from all over the world.

As a result, publications of the Press are now sold in all parts of the country and abroad; several have been adopted for sale in England; and titles in the Church's Teaching Series have been translated into Spanish and Japanese.

A project begun this year is the new series of Seabury Bookstore catalogs, which will enable churches, schools, parishes and other organizations to order all materials through the Seabury retail department. The Altar Ware and the Church School Supplies sections have already appeared, sections on books and on Christmas gifts are planned for this fall.

(CONTINUED NEXT PAGE)

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(CONTINUED FROM PAGE 29)

In 1954, another department was added to the Press: curriculum production which, under the direction of Miss Casey G. Miller, handles the design, printing and binding of all Christian Education publications. All other Seabury Press books are handled by the trade production department, headed by John Freyberg. The achievement of this new department is the outstanding event of this year—the publication of the first twelve titles in the Series: books for Grades One, Four and Seven, a parent's manual, and Vacation Church School materials. Published May 9th, the first printing of four of the books was immediately exhausted, so overwhelming has been the Church's response to the "new curriculum."

As the Press nears the end of its fourth year, its fall list includes ten important new books. END

EARLY IN THE MORNING

Attendance Remarkable

(CONTINUED FROM PAGE 20)

A retired banker, a foreman in a local factory, a busy physician, an oil delivery man, a metal spinner, a supervisor in a plant five miles away and the rector gather now every Tuesday morning to ask the Lord's blessing. Once a month there is a celebration of the Holy Communion by which the group is welded together in the Body of Christ.

From this little nucleus there streams a power. One member made a journey one night and brought three men to Confirmation class. The Brotherhood wanted to make the annual Advent Corporate Communion a memorable occasion. They gathered a men's choir of some 25 to sing the hymns and Communion service for that Advent Sunday. The same choir was brought back "by popular request" for a mid-week Lenten service when they sang Evensong. Strangers in town, the sick in the parish, the "shut-ins" all have felt the influence of the Brotherhood. In the past year over 75 calls have been made.

Sometimes, in the dead of winter, a motion is made to hold the meetings at another hour. The motion is never passed, or even seriously discussed because each of the men has to go to work that day. He wants to begin this Tuesday with his brothers in the Church. The motion is always tabled. The attendance record has been remarkable. Sickness alone has prevented attendance. END

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All of these qualities well describe Mrs. Percy V. Pennybacker, Jr., who will be the Triennial's Assistant Presiding Officer.

Mary Alice Pennybacker has been at various times president of the auxiliary and head of committees in a number of parishes, in the Diocese of Texas and in the Province. (Though a native of Missouri, Austin is now her home.)

Evanston Delegate

And for her too, like other women leaders, Triennials are not a new experience. She has participated actively in those of 1943, '46, '49 and '52. At the last meeting in Boston she was elected to her second term on the National Executive Board where she has been secretary, chairman of the United Thank Offering committee and chairman of the board.

To Mrs. Pennybacker, the high point of the Honolulu Triennial will be the United Thank Offering service and presentation. She didn't have to explain why. The missionary-minded Woman's Auxiliary is particularly enthusiastic about their meeting being held for the first time in a missionary district outside the continental U. S. Since the major portion of UTO funds goes towards the Church's missionary work, this presentation service will be especially significant for the women.

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As to her own contribution in the field of ecumenical relations, Mrs.



Assistant Presiding Officer

Pennybacker considered it "a great privilege" that she was a delegate from the Episcopal Church to the World Council of Churches' Second Assembly in Evanston, Ill., last summer.

Included among her many other activities has been work with the Community Chest, the American Association of University Women, Save the Children Federation and the Texas State Committee on Post-War Problems, under the Carnegie Endowment for Peace.

She also served on an Advisory Committee to set up auxiliaries for the National Society of Professional Engineers. Her husband is a civil engineer, and their only son, Robert is studying engineering at the University of Texas.

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CHANGES

Clergy Placements

Transitions

ALLEN, CHARLES R., dean of the Cathedral of Our Merciful Saviour, Faribault, Minn., to St. Mark's Church, Gastonia, N. C., as rector.

BAKER, DAVID H., curate, St. Luke's Church, Rochester, N. Y., to the recently-founded Trinity Mission, Greece, N. Y., as vicar.

BRAUN, HAROLD E., assistant, St. Peter's Church, Lakewood, Ohio, to St. Paul's Church, Toledo, as rector.

BREITENBACH, LOUIS C., rector, Calvary Church, Hillman, Mich., to Chapel of Remembrance (Middle River Mission) and Epiphany Church, McMullen, Va., as priest-in-charge.

CLARK, JAMES H., rector, St. Paul's Church, Ironton, Mo., to St. Paul's Church, Akron, Ohio, as assistant.

COVELL, CHARLES V., rector, Emmanuel Church, Southern Pines, N. C., to Christchurch Parish, Christchurch, Va., as rector, effective Sept. 1.

HARVEY, ROBERT M., rector, St. Paul's Church, Conneaut, Ohio, and Trinity Church, Jefferson, to St. Peter's Church, Lakewood, as assistant.

KIER, WILLIAM L., rector, Emmanuel Church, Pittsburgh, Pa., to St. Clement's Church, Buffalo, N. Y., as rector.

POWLES, PAUL L., non-parochial, to Haymarket Parish, Haymarket, Va., as rector.

ISING, RICHARD L., assistant, Christ Church, Cincinnati, Ohio, to All Saints Mission, Bontoc, Mt. Prov., Philippines, as priest-in-charge.

SCOBELL, JOHN C., vicar, Mission of the Good Shepherd, Webster, N. Y., is now also chaplain of the Church Home, Rochester, N. Y.

SCOTT, NORVAL, rector, St. James' Church, Watkins Glen, N. Y., to Church of the Transfiguration, New York City, as curate.

SPEIER, LAMAR P., priest-in-charge, Church of the Good Shepherd, Sundance, Wyo., and St. John's Church, Upton, to St. George's Church, Griffin, Ga., as rector.

STARRATT, ALFRED B., chaplain, Kenyon College, Professor of Religion at Kenyon, rector of Harcourt Parish, and head of college work for the Diocese of Ohio, to Emmanuel Church, Baltimore, Md., as rector, effective Sept. 11.

STURTEVANT, PETER M., rector, St. Mary's Church, Haddon Heights, N. J., to Trinity Church, Buffalo, N. Y., as rector.

THOMAS, HARRY, rector, East Mecklinburg Parish, South Hill, Va., to St. Thomas' Church, New York City, as assistant, effective Sept. 15.

UNDERWOOD, BYRON E., formerly retired, at St. Ann's Church, Revere, Mass., as rector.

WEISER, GEORGE C., rector, St. Michael's Church, Arlington, Va., to Grace and Holy Trinity Cathedral, Kansas City, Mo., as canon-pastor, effective Sept. 1.

WHITESAL, DONALD MOORE, vicar, St. Mark's, Northumberland, and All Saints' Church, Selinsgrove, Pa., to Trinity Church, Tyrone, as rector, and chaplain at Greir School.

WOOD, E. EAGER, JR., rector, St. James' Church, Roxbury, Mass., to Christ Church, Lima, Ohio. He received recently a Th.D. in Psychology of Religion at Boston University's School of Theology.

Ordinations to Priesthood

CATCART, JOSEPH NATHANIEL, to priesthood, June 15, at Christ Church Cathedral, New Orleans, La., by the Rt. Rev. Iveson B. Noland, Suffragan Bishop of Louisiana.

DAVIS, GORDON BELL, to priesthood, June 24, at St. Luke's Church, Norfolk, Va., by the Rt. Rev. George P. Gunn, Bishop of Southern Virginia.

JONES, ROGER CLINTON, to priesthood, June 11, at the Church of the Nativity, Baltimore, Md., by the Rt. Rev. Noble C. Powell, Bishop of Maryland.

KIMBALL, JOHN CHARLES, to priesthood, June 14, at Christ Church Cathedral, Hartford, Conn., by the Rt. Rev. Walter H. Gray, Bishop of Connecticut.

LIGHT, ARTHUR HEATH, to priesthood, June 24, at St. Luke's Church, Norfolk, Va., by the Rt. Rev. George P. Gunn, Bishop of Southern Virginia.

McBRIDE, RONALD W., to priesthood, June 24, at the Cathedral of St. John the Divine, New York City, by the Rt. Rev. Charles F. Boynton, Suffragan Bishop of New York.

PROELSS, E. F. GEORGE, to priesthood, June 24, at the Cathedral of St. John the Divine, New York City, by the Rt. Rev. Charles F. Boynton, Suffragan Bishop of New York.

WAINWRIGHT, ROBERT M., to priesthood, June 24, at the Cathedral of St. John the Divine, New York City, by the Rt. Rev. Charles F. Boynton, Suffragan Bishop of New York.

Ordinations to Diaconate

DILLY, JOHN S., to diaconate, in Christ Church, Shaker Heights, Cleveland, Ohio, by the Rt. Rev. William Crittenden, Bishop of Erie, acting for the Bishop of Minnesota.

DONOVAN, HARLOW, JR., to diaconate, June 18, in Christ Church Cathedral, St. Louis, by the Rt. Rev. Arthur C. Lichtenberger, Bishop of Missouri. He is assigned to St. Paul's Church, Sikeston, Mo., as vicar.

D'WOLF, JAMES, JR., to diaconate, June 11, in Christ Church Cathedral, St. Louis, by the Rt. Rev. Arthur C. Lichtenberger, Bishop of Missouri. He is assigned to St. John's Church, Cuthersville, and St. Luke's Mission, Kennett, Mo., as vicar.

DWYER, WILLIAM D., to diaconate, June 11, in Trinity Cathedral, Newark, N. J., by the Rt. Rev. Benjamin M. Washburn, Bishop of Newark. He is assigned to St. Peter's Church, Morristown, as curate.

FOSTER, MALCOLM L., to diaconate, June 5, in the Cathedral of St. John the Divine, New York City, by the Rt. Rev. Horace W. B. Donegan, Bishop of New York. He is assigned to Church of the Resurrection, Manhattan, as assistant.

FOSTER, THOMAS M., to diaconate, June 11, in Trinity Cathedral, Newark, N. J., by the Rt. Rev. Benjamin M. Washburn, Bishop of Newark. He is assigned to Church of the Atonement, Fair Lawn, as vicar.

GREER, DAVID, to diaconate, June 11, in Trinity Cathedral, Newark, N. J., by the Rt. Rev. Benjamin M. Washburn, Bishop of Newark. He is assigned to St. Paul's Church, Richmond, Va., as curate.

HORNER, THOMAS M., to diaconate, June 5, in the Cathedral of St. John the Divine, New York City, by the Rt. Rev. Horace W. B. Donegan, Bishop of New York.

HUTCHISON, ERIC W., to diaconate, June 5, in the Cathedral of St. John the Divine, New York City, by the Rt. Rev. Horace W. B. Donegan, Bishop of New York. He is assigned to Church of the Epiphany, Manhattan, as assistant.

ISHIBASHI, SAMUEL W., to diaconate, June 5, in the Cathedral of St. John the Divine, New York City, by the Rt. Rev. Horace W. B. Donegan, Bishop of New York. He is assigned to St. Mark's Church, Mount Kisco.

JAMES, JOSEPH E., to diaconate, June 11, in Christ Church, Cambridge, Md., by the Rt. Rev. Allen J. Miller, Bishop of Easton. He is assigned to Christ Church, Easton, as curate.

KEESTER, JOHN CARL, to diaconate, June 13, in St. Paul's Church, Bakersfield, Calif., by the Rt. Rev. Sumner Walters, Bishop of Santa Joaquin. He is assigned to St. Peter's Mission, Arvin.

KARSTEN, BEVERLEY B. C., to diaconate, June 5, in the Cathedral of St. John the Divine, New York City, by the Rt. Rev. Horace W. B. Donegan, Bishop of New York. He is assigned to St. Stephen's Church, Wilkes Barre, Pa., as assistant.

KINSOLVING, CHARLES LESTER, to diaconate, June 12, in Trinity Cathedral, Phoenix, Arizona, by the Rt. Rev. Arthur B. Kinsolving, Bishop of Arizona. He is assigned to two missions founded during his seminary training, St. Thomas', Rodeo, and St. Philip's, El Sobrante, Calif.

LINDSLEY, JAMES ELLIOTT, to diaconate, June 11, in Trinity Cathedral, Newark, N. J., by the Rt. Rev. Benjamin M. Washburn, Bishop of Newark. He is assigned to St. James', Upper Montclair, as curate.

MAITLAND, ROBERT H., JR., to diaconate, June 11, in Trinity Cathedral, Newark, N. J., by the Rt. Rev. Benjamin M. Washburn, Bishop of Newark. He is assigned to St. Peter's, Mt. Arlington, and Christ Church, Stanhope, as vicar.